A Reformed Catholike:

or,

A DECLARATION SHEWing how neere we may come to the present *Church of Rome in sundrie points of Religion:* and wherein we must for *euer depart from them:*

with an

Advertisment to all fauourers of the Romane Religion, shewing how the *said religion is against the Catholike principles* and grounds of the *Catechisme.*

PRINTED BY IOHN LEGAT,
Printer to the Vniuersitie of Cambridge. 160[illegible]

And are to be sold at the signe of the Crowne in Pauls Church yard by Simon Waterson.

[illegible]

TO THE RIGHT WORSHIPFVLL, SIR William Bowes Knight, &c.

Grace and peace.

Right Worshipfull, it is a notable pollicie of the deuill, which he hath put into the heads of sundrie men in this age, to thinke that our religion and the religion of the present Church of Rome are all one for substance: and that they may be reunited as (in their opinion) they were before. Writings to this effect are spread abroad in the French tongue, and respected of English Protestants more then is meete, or ought to be. For, let men in shew of moderation, pretend the peace and good estate of the Catholike Church as long as they will; this Vnion of the two religions can neuer be made, more then the vnion of light and darknes. And this shall appeare, if we doe but a little consider, how they of the Romane Church haue rased the foundation. For though in words they honour Christ, yet in deede they turne him to a

Pseudo-Christ, and an Idol of their own braine. They call him *our Lord*, but with this condition, that the Seruant of Seruants of this Lord may change and adde to his commandements: hauing so great a power, that he may open and shut heauen to whome he will; and bind the very conscience with his owne lawes, and consequently be partaker of the spiritual kingdome of Christ. Againe, they call him a Sauiour, but yet in Vs: in that he giues this grace vnto vs, that by our merits, we may partake in the merits of the Saints. And they acknowledge that he died and suffered for vs, but with this caueat, that the Fault beeing pardoned, we must satisfie for the temporall punishment, either in this world, or in Purgatorie. In a word, they make him our Mediatour of Intercession vnto God: but withall his Mother must be the Queene of Heauen, and by the right of a Mother command him there. Thus, in word they crie *Osanna*, but in deede they crucifie Christ. Therefore we haue good cause to blesse the name of God, that hath freed vs from the yoke of this Roman bondage, and hath brought vs to the true light and libertie of the Gospel. And it

should

ſhould be a great height of vnthankfulneſſe in vs, not to ſtand out againſt the preſent Church of Rome, but to yeelde our ſelues to plots of reconciliation. To this effect and purpoſe I haue penned this little Treatiſe, which I preſent to your Worſhip, deſiring it might be ſome token of a thankfull minde, for vndeſerued loue. And I craue withall, not onely your Worſhipfull (which is more cõmon) but alſo your learned protection; beeing well aſſured, that by skill and arte you are able to iuſtifie whatſoeuer I haue truly taught. Thus wiſhing to you and yours the continuance and the increaſe of faith and good conſcience, I take my leaue. *Cambridge*, Iune 28. 1597.

Your W. in the Lord,

William Perkins.

The Author to the Christian Reader.

BY a Reformed Catholike, *I vnderſtād any one that holds the ſame neceſſarie heads of religion vvith the Romane Church: yet ſo, as he pares off and reiects all errours in doctrine whereby the ſaid religion is corrupted. How this may be done, I haue begun to make ſome little declaration in this ſmall Treatiſe: the intent whereof is to ſhew how nere we may come to the preſent church of Rome in ſundrie points of religion: and wherein we muſt for euer diſſent.*

My purpoſe in penning this ſmall diſcourſe is threefold. The firſt is, to confute all ſuch Politikes as hold and maintaine, that our religion, & that of the Romane church differ not in ſubſtance, and conſequently that they may be reconciled: yet my meaning is not here to condemne any Pacification that tends to perſwade the Romane Church to our religion. The ſecond is, that the Papiſts which thinke ſo baſely of our religion, may be won to a better liking of it: when they ſhal

ſee

ſee how neere we come vnto them in ſundrie points. The third, that the cõmon Proteſtãt might in ſome part ſee & conceiue the point of difference between vs and the Church of Rome: and know in what manner and how farre forth, we condemne the opinions of the ſaid Church.

I craue pardon for the order which I vſe, in handling the ſeuerall points. For I haue ſet them downe one by one, as they came to minde, not reſpecting the lawes of Method. If any Papiſt ſhall ſay that I haue not alleadged their opinions aright, I anſwer, that their bookes be at hand, and I can iuſtifie what I haue ſaid.

Thus crauing thine acceptation for this my paine, and wiſhing vnto thee the increaſe of knowledge, and loue of pure and ſound religion, I take my leaue and make an ende.

The places of doctrine handled, are

1	Of Free-will.	10.
2	Of Originall sinne.	26.
3	Assurance of saluation.	35.
4	Iustification of a sinner.	57.
5	Of merits.	95.
6	Satisfactions for sinne.	111.
7	Of Traditions.	127.
8	Of Vowes.	143.
9	Of Images.	161.
10	Of reall presence.	175.
11	The sacrifice of the Masse.	199.
12	Of fasting.	209.
13	The state of perfection.	219.
14	Worshipping of Saints departed.	231.
15	Intercession of Saints.	243.
16	Implicite faith.	251.
17	Of Purgatorie.	262.
18	Of the Supremacie.	266.
19	Of the efficacie of the Sacraments.	277.
20	Of faith.	286.
21	Of Repentance.	296.
22	The sinnes of the Romane Church.	310.

Revel. 18. 3.

And I heard another voice from heauen ſay, Goe out of her my people, that ye be not partakers of her ſinnes, and receiue not of her plagues.

IN the former chapter S. Iohn ſets downe a deſcription of the whore of Babylon, & that at large, as he ſaw her in a viſion deſcribed vnto him. In the ſixteenth verſe of the ſame chapter, he foretels her deſtruction: and in the three firſt verſes of this 18. chapter, he goeth on to propound the ſaid deſtruction, yet more directly & plainly: withall alleadging arguments to proeue the ſame, in all the verſes following. Now in this fourth verſe is ſet down a caueat ſeruing to forewarne all the people of God, that they may eſcape the iudgement which ſhall befall

befall the whore: and the words containe two parts: a commandement, and a reason. The commandement, *Come out of her my people*, that is, from Babylon. The reason, taken from the euent, *least ye be partakers, &c.* Touching the commaundement, first I will search the right meaning of it, and then set downe the vse thereof and doctrine flowing thence. In historie therefore are three Babylons mentioned: one is, Babylon of Assyria standing on the riuer Euphrates, where was the confusion of Languages, and where the Iewes were in captiuity: which Babylon is in Scripture reproched for Idolatrie and other iniquities. The second Babylon is in Egypt, standing on the riuer Nilus, and it is now called Cayr; of that mention is made, 1. Pet. 5. v. 13. (as some thinke) though indeed it is as likely and more commonly thought, that there is meant Babylon of Assyria. The third Babylon is mysticall, whereof Babylon of Assyria was a type and figure; and that is Rome, which is without question here to be vnderstood. And the whore of Babylon, as by all circumstances may be gathered, is the state or regiment of a people that are the inhabitants

of

of Rome, and appertaine thereto. This may be prooued by the interpretation of the holy Ghoſt: for in the laſt verſe of the 17. chapter, the woman, that is, the whore of Babylon, is ſaid to be *a citty which raigneth ouer the kings of the earth*: nowe in the daies when S. Iohn penned this booke of Reuelation, there was no cittie in the world that ruled ouer the kings of the earth but Rome; it then beeing the ſeate where the Emperour put in execution his Imperiall authoritie. Againe in the ſeauenth verſe ſhee is ſaid *to ſit on a beaſt hauing ſeauen heads and tenne hornes*, which ſeauen heads be *ſeauen hils*, v. 9. whereon the woman ſitteth, and alſo they be *ſeauen kings*. Therefore by the whore of Babylon is meant a cittie ſtanding on ſeauen hills. Nowe it is well knowne, not onely to learned men in the Church of God, but euen to the heathen themſelues, that Rome alone is the cittie built on ſeauen diſtinct hills, called *Caelius, Aventinus, Exquilinus, Tarpeius* or *Capitolinus, Viminalis, Palatinus, Quirinalis*. Papiſts to helpe themſelues, doe alleadge that old Rome ſtood on ſeauen hills, but now is remooued further to the plaine of *Campus Martius*. I anſwer, that howſoeuer

ſoeuer the greateſt part of the cittie in regard of habitation be not now on ſeauen hills, yet in regard of regiment and practiſe of religion it is: for euen to this day vpon theſe hills are ſeated certaine churches and Monaſteries and other like places where the Papall Authoritie is put in execution: and thus Rome beeing put for a ſtate and regiment, euen at this day, it ſtands vpon ſeauen hills. And though it be come to paſſe that the harlot in regard of her latter daies euen changed her ſeate, yet in reſpect of her younger times in which ſhee was bred and borne, ſhee ſate vpon the ſeauen hills. Others, becauſe they feare the wounding of their own heads, labour to frame theſe words to another meaning, and ſay, that by the whore, is meant the company of all wicked men in the world whereſoeuer, the deuill beeing the head thereof. But this expoſition is flat againſt the text: for in the ſecond verſe of the 18. chapter, ſhee is oppoſed to the kings of the earth with whome ſhee is ſaid to commit fornication: and in the laſt verſe ſhee is called a cittie ſtanding on ſeauen hills, and raigning ouer the kings of the earth (as I haue ſaid,) and therefore muſt needs be

a ſtate of men in ſome particular place. And the Papiſts themſelues perceiuing that this ſhift will not ſerue their turne, make two Romes, heatheniſh Rome, and that whereof the Pope is head: nowe (ſay they) the whore ſpoken of, is heatheniſh Rome, which was ruled by cruel tyrants, as Nero, Domitian, and the reſt: and that Rome whereof now the Pope is head, is not here meant. Behold a vaine and fooliſh diſtinction: for Eccleſiaſticall Rome in reſpect of ſtate, princely dominion, & crueltie in perſecuting the ſaints of God, is all one with the heatheniſh Empire: the See of the Biſhop beeing turned into the Emperours court, as all hiſtories doe manifeſt. But let the diſtinction be as they ſuppoſe, yet by their leaues, here by the whore muſt be vnderſtood not onely heatheniſh Rome, but euen the Papal or Eccleſiaſticall Rome: for v. 3. of this chapter the holy ghoſt ſaith plainly that ſhe *hath made all nations drunke with the wine of the wrath of her fornication*: yea it is added *that ſhee hath committed fornication with the kings of the earth*, whereby is ſignified that ſhee hath indeauoured to intangle all the nations of the earth in her ſpirituall idolatrie, and to bring the kings

of

of the earth to her religion. Which thing cannot be vnderſtoode of the heatheniſh Rome, for that left all the kinges of the earth to their owne religion & idolatrie: neither did they labour to bring forraine kinges to worſhippe their Gods. Againe chap. 18. v. 16. it is ſaide, *that the ten hornes, which be ten kinges ſhall hate the whore, and make her deſolate and naked*, which muſt not be vnderſtoode of heatheniſh Rome, but of Popiſh Rome: for whereas in former times all the kinges of the earth did ſubmit themſelues to the whore, nowe they haue begun to withdraw themſelues, and make her deſolate; as the king of Bohemia, Denmarke, Germanie, England, Scotland, and other parts: therefore this diſtinction is alſo friuolous. They further alledge that the whore of Babylon is drunke with the blood of the Saints & Martyrs, chap. 17. 6. ſhedde not in Rome, but in Ieruſalem, where *the Lord was crucified*: and the two prophets beeing ſlaine *lie there in the ſtreetes*, Reuelat. 11. 18. But this place, is not meant of Hieruſalem, as Hierome hath fully taught, but it may well be vnderſtoode of Rome: Chriſt was crucified there, either becauſe the

Epiſt. 17. Euſto. & Paulæ ad Marcellam.

authoritie, whereby he was crucified was from the Romane Empire, or els becauſe Chriſt in his members was and is there daily crucified, though locally in his owne perſon he was crucified at Ieruſalem. And thus, notwithſtanding all which hath bin ſaid, we muſt here by the whore vnderſtand the ſtate and Empire of Rome, not ſo much vnder the heathen Emperours as vnder the head thereof the Pope: which expoſition, beſides the authoritie of the text, hath the fauour & defence of auncient and learned men. Bernard ſaith, *They are the miniſters of Chriſt, but they ſerue Antichriſt* Againe, *The* beaſt *ſpoken of in the Apocalips to which a mouth is giuen to ſpeake blaſphemies, and to make warre with the Saints of God, is now gotten into* Peters chaire, *as a lyon prepared to his praie.* It will be ſaid, that Bernard ſpeakes theſe latter wordes of one that came to the Popedome by intruſion or vſurpation. It is true indeede: but wherefore was he an vſurper? He rendreth a reaſon thereof in the ſame place: becauſe the Antipope called *Innocentius* was choſen by the kinges of Almaine, France, England, Scotlād, Spaine, Hieruſalem, with conſent of the whole

Serm. in Cant. 33. Epiſt. 1. 23.

Clear-

Cleargie and people in these nations, & the other was not. And thus Bernard hath giuen his verdict, that not only this vsurper, but all the Popes for this many yeres are the beast in the Apocalyps: because nowe they are onely chosen by the colledge of Cardinalls. To this agreeth the decree of Pope Nicolas the second, ann. 1059. that the Pope shall afterward be created by the suffrages of the Cardinall Bishops of Rome, with the consent of the rest of the cleargie and people, & the Emperour himselfe: and all Popes *are excommunicate and accursed as Antichrists*, that enter otherwise, as all now doe. Ioachimus Abbas saith, *Antichrist was long since borne in Rome, and shall be yet aduanced higher in the* Apostolike Sea. Petrach saith, *Once Rome, nowe Babylon*. And Ireneus booke 5. chap. last, said before all these, *that Antichrist should be Lateinus*, a Romane.

C. in nomine dist. 23.

referente Iuello. 2. Thes. 2.

Againe, this commandement must not so much be vnderstoode of a bodily departure in respect of cohabitation and presence, as of a spirituall separation in respect of fait and religion. And the meaning of the hôly Ghost is, that men must depart from the Romish Church in regard

gard of Iudgement and doctrine, in regard of their faith & the worship of god.

Thus then we see that the words containe a commaundement from God, inioyning his Church and people to make a separation from Babylon. Whence I obserue, *That all those who will be saued, must depart and separate themselues from the faith and religion of this present church of Rome.* And whereas they are charged with schisme that separate on this manner; the truth is, they are not schismatiks that doe so, because they haue the commandement of God for their warrant: & that partie is the schismatike in whom the cause of this separation lieth: and that is in the Church of Rome, namely the cup of abomination in the whores hand, which is, their hereticall and schismatical religion.

Now touching the dutie of separation, I meane to speake at large, not standing so much to prooue the same, because it is euident by the text, as to shew the manner & measure of making this separation: and therein I will handle two things. First how farforth we may ioyne with them in the matter of religion: secondly, how farforth and wherein we

muſt diſſent and depart from them. And for this cauſe I meane to make choice of certaine points of religion, and to ſpeake of them in as good order as I can, ſhewing in each of them our conſent and difference: and the rather, becauſe ſome harpe much vpon this ſtring, that a Vnion may be made of our two religions, and that we differ not in ſubſtance, but in points of circumſtance.

The firſt point wherewith I meane to beginne ſhall be the point of Freewill, though it be not the principall.

I. Our conſent.

Freewill both by them and vs, is taken for a mixt power in the mind and will of man: whereby diſcerning what is good and what is euill, he doth accordingly chooſe or refuſe the ſame.

1. Concluſ. Man muſt be conſidered in a fourefold eſtate, as he was created, as he was corrupted, as he is renewed, as he ſhalbe glorified. In the firſt eſtate, we aſcribe to mans will libertie of nature in which he could will or nill either good or euil: in the third, liberty of grace, in the laſt liberty of glory. Al the dout is of the ſecõd eſtate: & yet therein alſo we agree,

as

as the concluſions following wil declare.

II. Concluſ. The matters where about freewill is occupied, are principally the actions of men, which be of three ſorts, naturall, humane, ſpiritual. Naturall actions are ſuch as are common to men with beaſts, as to eate, drinke, ſleepe, heare, ſee, ſmell, taſte, and to mooue from place to place: in all which we ioyne with the Papiſts, and hold that man hath freewill, and euen ſince the fall of Adam by a naturall power of the minde doth freely performe any of theſe actions or the like.

III. Concl. Humane actions are ſuch as are common to all men good and bad, as to ſpeake and vſe reaſon, the practiſe of all mechanicall and liberall arts, and the outward performance of ciuill and Eccleſiaſticall duties, as to come to the Church, to ſpeake, and preach the word, to reach out the hand to receiue the Sacrament, and to lend the eare to liſten outwardly to that which is taught. And hither we may referre the outward actions of ciuill vertues; as namely, Iuſtice, temperance, gentlenes, liberalitie. And in theſe alſo we ioyne with the Church of Rome, and ſay (as experience teacheth) that men haue a naturall freedome of

will, to put them or not to put them in execution. Paul ſaith, Rom. 2. 14. *The Gentiles that haue not the law, do the things of the law* by nature, that is, by naturall ſtrength: and he ſaith of himſelfe, that before his conuerſion touching the righteouſneſſe of the law, *he was vnblameable.* Phil. 3. 6. And for this external obediēce, naturall men receiue reward in temporall things. Math. 6. 5. Ezech. 29. 19. And yet here ſome caueats muſt be remēbred, I. that in humane actions, mans will is weake and feeble, and his vnderſtanding dimme and darke; and thereupon he often failes in them. And in all ſuch actions with *Auguſtine* I vnderſtand the will of man to be onely wounded or halfe dead. II. That the will of man is vnder the will of God, and therefore to be ordered by it: as Ieremie ſaith, chap. 10. v. 23. *O Lord I know that the way of man is not in himſelfe, neither is in man to walke or direct his ſteppes.*

IV. Concluſ. The third kind of actions are ſpirituall more neerely concerning the heart and conſcience, and theſe be twofold: they either concerne the kingdom of darknes, or els the kingdom of God. Thoſe that concerne the kingdome

dome of darkeneſſe are ſinnes properly: and in theſe we likewiſe ioyne with the Papiſts and teach, that in ſinnes or euill actions, man hath freedome of will. Some peraduenture will ſay, that we ſinne neceſſarily, becauſe he that ſinneth cannot but ſinne: and that freewill and neceſſitie cannot ſtand together. Indeed the neceſſitie of compulſion or coaction, and freewill cannot agree: but there is another kind of neceſſitie which may ſtand with freedom of will: for ſome things may be done neceſſarily & alſo freely. A mā that is in cloſe priſon, muſt needs there abide, and cannot poſſibly get forth and walke where he wil: yet can he mooue himſelfe freely, and walke within the priſon: ſo likewiſe, though mans wil be chained naturally by the bonds of ſinne, & therfore cannot but ſinne, and thereupon ſinneth neceſſarily, yet doth it alſo ſinne freely.

V. Concluſ. The ſecond kind of ſpirituall actions or things, cōcerne the kingdome of God: as repentance, faith, the conuerſion of a ſinner, new obedience, & ſuch like: in which we likewiſe in part ioyne with the Church of Rome and ſay, that in the firſt conuerſion of a ſinner, mans freewill concurres with Gods

grace, as a fellow or co-worker in some sort. For in the conuersion of a sinner three things are required: the word, gods spirit, and mans will: for mans will is not passiue in all and euery respect, but hath an action in the first conuersion and change of the soule. When any man is conuerted, this work of God is not done by compulsion, but he is conuerted willingly: and at the very time when he is conuerted, by Gods grace he wills his conuersion. To this end said Augustine, *He which made thee without thee, will not saue thee without thee.* Againe, *that is certen, that our will is required in this, that we may doe any good thing well: but we haue it not from our owne power but God works to will in vs.* For looke at what time God giues grace, at the same time he [d] giueth a will to desire and will the same grace: as for example, when God works faith, at the same time he workes also vpon the will causing it to desire faith, and willingly to receiue the gift of beleeuing. God makes of the vnwilling will, a willing will: because no man can receiue grace vtterly against his will, considering will constrained is no will. But here we must remember, that howsoeuer in respect of time

Serm 15. de verb. Apost. de grat. & l. arbitr. 1.

d Posse velle, & actu velle recipere.

time the working of grace by Gods ſpirit, and the willing of it in man goe together: yet in regard of order, grace is firſt wrought, and mans will muſt firſt of all be acted and mooued by grace, and then it alſo acteth, willeth, & mooueth it ſelfe. And this is the laſt point of conſent betweene vs and the Romane Church touching Freewill; neither may we proceed further with them.

II. The difference, or diſſent.

The point of difference ſtandeth in the cauſe of the freedome of mans will in ſpirituall matters, which concerne the kingdom of God. The Papiſts ſay, mans will concurreth and worketh with Gods grace in the firſt conuerſion of a ſinner *by it ſelfe*, and by it owne naturall power; and is onely helped by the holy Ghoſt. We ſay, that mans will worketh with grace in the firſt conuerſion, yet not of it ſelfe, but by grace. Or thus; They ſay will hath a naturall cooperation: we denie it, and ſay it hath cooperation onely by grace, beeing in it ſelfe not actiue but paſſiue; willing wel onely as it is mooued by grace, whereby it muſt firſt be acted

and mooued, before it can act or will. And that we may the better conceiue the difference, I will vse this comparison; The Church of Rome sets forth the estate of a sinner by the cõdition of a prisoner, and so doe we: marke then the difference. It supposeth the said prisoner to lie bound hand and foote with chaines & fetters, and withall to be sick and weake, yet not wholly dead, but liuing in part: it supposeth also that beeing in this case, he stirreth not himselfe for any helpe, & yet hath abilitie and power to stirre. Hereupon if the keeper come and take away his bolts and fetters, and hold him by the hand, and helpe him vp, he can and will of himselfe stand and walke, and goe out of prison: euen so (say they) is a sinner bound hand and foot with the chaine of his sinnes: and yet he is not dead but sick, like to the wounded man in the way between Ierico & Ierusalem. And therfore doth he not will and affect that which is good: but if the holy Ghost come & doe but vntie his bands, and reach him his hand of grace, then can he stand of himselfe and will his owne saluation, or any thing els that is good. We in like manner graunt, that a prisoner fitly resembleth a natu-

naturall man, but yet ſuch a priſoner muſt he be, as is not onely ſicke & weake but euen ſtarke dead: which cannot ſtirre though the keeper vntie his bolts and chaines nor heare though he ſound a trumpet in his eare: and if the ſaid keeper would haue him to mooue and ſtirre, he muſt giue him not only his hand to help him, but euen ſoule and life alſo: and ſuch a one is euery man by nature; not onely chained and fettered in his ſinnes but ſtarke dead therein: as one that lieth rotting in the graue, not hauing any abilitie or power to mooue or ſtirre: and therefore he cannot ſo much as deſire or doe any thing that is truly good of himſelfe, but God muſt firſt come and put a newe ſoule into him, euen the ſpirit of grace to quicken and reuiue him: and then beeing thus reuiued, the will beginneth to will good things at the verie ſame time, when God by his ſpirit firſt infuſeth grace. And this is the true difference betweene vs and the Church of Rome in this point of freewill.

III. Our reaſons.

Now for the confirmation of the doctrine we hold, namely, that a man willeth not his own cõuerſiõ of himſelfe by nature

nature either in whole or in part, but by grace wholly and alone: these reasons may be vsed. The first is taken from the nature and measure of mans corruption, which may be distinguished into two parts. The first is the want of that originall righteousnes, which was in man by creation: the second is, a prones and inclination to that which is euill, and to nothing that is truly good. This appeareth Gen. 8. 21. *The frame of mans heart* (saith the Lord,) *is euill euen from his childhood*: that is, the disposition of the vnderstanding, will, affections, with all that the heart of man deuiseth, frameth, or imagineth, is wholly euill. And Paul saith, Rom. 8. 5. *The wisedome of the flesh is* enmitie *against God*. Which wordes are very significāt: for the word [φρόνημα] translated *wisdome*, signifieth that the best thoughts, the best desires, affections, and indeauours that be in any naturall man, euen those that come most neare to true holines, are not onely contrarie to God, but enmitie it selfe. And hence I gather, that the very heart it selfe, that is, the will & minde, from whence these desires and thoughts doe come, are also enmitie vnto God. For such as the action is, such is the

the facultie whence it proceedeth : ſuch as the fruite is, ſuch is the tree : ſuch as the branches are, ſuch are the rootes. By both theſe places it is euident, that in man there is not onely a want, abſence, or depriuation of originall righteouſnes, but a prones alſo by nature vnto that which is euill : which prones includes in it an inclination not to ſome fewe, but to all and euery ſinne: the verie ſinne againſt the holy Ghoſt not excepted. Hence therefore I reaſon thus.

If euery man by nature doth both want originall iuſtice, and be alſo prone vnto all euill, then wanteth he naturall free-will to will that which is truly good.

But euerie man by nature wants originall iuſtice, and is alſo prone vnto all euill.

Ergo : *Euerie man naturally wantes free-will, to will that which is good.*

Reaſon I I. 1. Cor. 2. 14. *The naturall man* perceiueth *not the things of the ſpirit of God, for they are fooliſhneſſe vnto him, neither can knowe them, becauſe they are ſpiritually diſcerned.* In theſe wordes S. Paul ſets downe theſe points : I. that a naturall man doth not ſo much as thinke

of

of the thinges reuealed in the Goſpell. II. that a man hearing, and in minde conceiuing them: cannot giue conſent vnto them, and by naturall iudgement approoue of them: but cotrariwiſe thinketh them to be fooliſhneſſe. III. that no man can giue aſſent to the things of God, vnleſſe he be enlightened by the ſpirit of God. And hence I reaſon thus.

If a man by nature doth not knowe and peceiue the thinges of God, and when he ſhall know them, cannot by nature giue aſſent vnto them: then hath he no power to will them.

But the firſt is euidently true. Ergo.

For firſt the minde muſt approoue and giue aſſent, before the will can chooſe or will: and when the mind hath not power to conceiue or giue aſſent, there the will hath no power to will.

Reaſon III. Thirdly the holy Ghoſt auoucheth, Eph. 2. 2. Coloſſ. 2. 13. that all men by nature are *dead in ſinne & treſpaſſes*: not as the Papiſts ſay, weak, ſick, or halfe dead. Hence I gather, that man wanteth naturall power not to will ſimply, but freely and frankly to will that which is truly good. A dead man in his graue cannot ſtirre the leaſt finger be-

cauſe

cauſe he wantes the very power of life, ſenſe, and motion: no more can he that is dead in ſinne, will the leaſt good: nay if he could either will or doe any good, he could not be dead in ſinne. And as a dead man in the graue, cannot riſe but by the power of God: no more can he that is dead in ſin riſe, but by the power of Gods grace alone, without any power of his owne.

Reaſon IV. Fourthly in the conuerſion and ſaluation of a ſinner, the ſcripture aſcribeth all to God, and nothing to mans freewill. Ioh. 3. 3. *Except a man be borne againe, he cannot ſee the kingdome of God.* Eph. 2. 10. *We are his workmanſhip* created *in Chriſt Ieſus to goodworkes.* And c. 4. v. 24. *the new man is created to the image of God.* Nowe to be borne againe, is a worke of no leſſe importance then our firſt creation: and therefore wholly to be aſcribed to God as our creation is. Indeede Paul, Philip. 2. 12. 13. biddeth the Philippians *worke out their ſaluation with feare & trẽbling:* not meaning to aſcribe vnto them a power of doing good by thẽſelues. And therefore in the next verſ. he addeth, *It is god that worketh both the wil and the deed:* directly excluding all natural free-

free-will in things ſpirituall : and yet withall he acknowledgeth, that mans will hath a worke in doing that which is good, not by nature but by grace. Becauſe when God giues man power to will good things, then he can will them: and when he giueth him a power to doe good, then he can doe good, and he doth it. For though there be not in mans conuerſion a naturall cooperation of his will with Gods ſpirit, yet is there a ſupernaturall cooperation by grace, enabling man when he is to be conuerted, to will his conuerſion : according to which S. Paul ſaith, 1. Cor. 15. 10. *I haue laboured in the faith*, but leaſt any man ſhould imagine, that this was done by any naturall power: therefore he addeth, *yet not I*, that is, not by any thing in me, *but Gods grace in me*, inabling my will to doe the good I doe.

Reaſon V. The iudgement of the auncient Church. [a] Auguſt. *The will of the regenerate is kindled onely by the holy Ghoſt: that they may therefore be able becauſe they will thus: and they will thus becauſe God* workes in them to will. And, [b] *We haue* loſt our freewill, *to loue God by the greatneſſe of our ſinne.* Serm. 2. on the wordes

a Auguſt. de corre. & grat c. 12.

b Epiſt. 105.

wordes of the Apoſtle. *Man when he was created, receiued great ſtrength in his freewill: but by ſinning* he loſt it. [c] Fulgentius. *God giueth grace freely to the vnworthy whereby the wicked man beeing iuſtified is enlightened*, with the gift of good will, *and with a* facultie of doing good: *that by mercy preuenting him he may* beginne to will well, *and by mercy comming after, he may doe the good he will.* Bernard ſaith, [d] *It is wholly* the grace of God *that we are created, healed, ſaued.* Councel. Araſic. 2. cap. 6. *To beleeue and to will is* giuen *from aboue by* infuſion, *and inſpiration of the holy Ghoſt.* More teſtimonies and reaſons might be alleadged to proue this concluſion, but theſe ſhall ſuffice: nowe let vs ſee what reaſons are alledged to the contrary.

[c] Fulg. lib.

[d] Bernard. lib. de lib. arb.

III. Obiections of Papiſts.

Obiect. 1. Firſt they alleadge that man by nature may doe that which is good, and therefore will that which is good: for none can doe that which he neither willeth nor thinketh to doe, but firſt we muſt will and then doe. Now (ſay they) men can doe good by nature, as giue almes,

almes, ſpeake the truth, doe iuſtice, and practiſe other duties of ciuill vertue: and therefore will that which is good. I *anſwer*, that a natural man may doe good workes for the ſubſtance of the outward worke: but not in regard of the goodnes of the manner: theſe are two diuers things. A man without ſupernaturall grace may giue almes, doe iuſtice, ſpeake the truth, &c. which be good things conſidered in themſelues as God hath commanded them; but he cannot doe them well. To thinke good things and to doe good things are naturall workes: but to thinke good things in a good manner, and to doe them well, ſo as god may accept the action done, are workes of grace. And therefore the good thing done by a naturall man is a ſinne, in reſpect of the doer: becauſe it failes both for his right beginning, which is a pure heart, good conſcience, and faith vnfained; as alſo for his ende which is the glory of God.

Obiect. 11. God hath commanded all men to beleeue and repent: therefore they haue naturall freewill, by vertue whereof (beeing helped by the ſpirit of God) they can beleeue and repent. *Anſ.*

This

This reaſon is not good: for by ſuch commandements God ſhewes not what men are able to doe; but what they ſhould doe, and what they cannot doe. Againe, the reaſon is not well framed, it ought rather to be thus; becauſe God giues men commaundement to repent and beleeue, therefore they haue power to repent and beleeue, either by nature or by grace, and then we hold with them. For when God in the Goſpell commanndeth men to repent and to beleeue, at the ſame time by his grace he inableth them both to will or deſire to beleeue & repent, as alſo actually to repent and beleeue.

Obiect. III. If man haue no freewill to ſinne or not to ſinne, then no man is to be puniſhed for his ſinnes: becauſe he ſinneth by a neceſſitie not to be auoided. *Anſ.* The reaſon is not good: for though man cannot but ſinne, yet is the fault in himſelfe, and therefore he is to be puniſhed; as a bankrupt is not therefore freed from his debtes, becauſe he is not able to pay them: but the bils againſt him ſtand in force, becauſe the debt comes through his owne default.

The second point. Of Originall sinne.

The next point to be handled, is concerning *Originall sinne* after baptisme; that is, how farforth it remaineth after baptisme. A point to be well considered, because hereupon depend many points of Popetie.

I. Our consent.

I. Conclus. They say, naturall corruption after baptisme is abolished, and so say we: but let vs see how farre it is abolished. In originall sinne are three things; I. the punishment, which is the first and second death. II. Guiltines, which is the binding vp of the creature vnto punishment. III. the fault or the offending of God, vnder which I comprehend our guiltines in Adams first offece, as also the corruption of the heart: which is, a naturall inclination & proneſſe to any thing that is euill, or against the law of God. For the first we say, that after baptisme in the regenerate, the punishment of originall sinne is taken away; *There is no condemnation*

demnation (ſaith the Apoſtle) *to them that be in Chriſt Ieſus.* Rom. 8. 1. For the ſecond, that is, guiltines, we further condeſcend and ſay; that is alſo taken away in them that are borne anew: for conſidering there is no cõdemnation to them, there is nothing to bind them to puniſhment. Yet this caueat muſt be remembred, namely, that the guiltines is remooued from the perſon regenerate, not from the ſinne in the perſon: but of this more afterward. Thirdly, the guilt in Adams firſt offence is pardoned. And touching the corruption of the heart, I anouch two things. I. That, that very power or ſtrength whereby it raigneth in man, is taken away in the regenerate. II. That this corruption is aboliſhed (as alſo the fault of euery actuall ſinne paſt) ſo farre forth as it is the fault and ſinne of the man in whome it is. Indeede it remaines till death, and it is ſinne conſidered in it ſelfe, ſo long as it remaines, but it is not imputed vnto the perſon: and in that reſpect is as though it were not; it beeing pardoned.

III. The diſſent or difference.

Thus farre we conſent with the church

of Rome: nowe the difference betweene vs ſtandes not in the aboliſhment, but in the manner, and the meaſure of the aboliſhment of this ſinne.

Papiſts teach, that Originall ſinne is ſo farre forth taken away after baptiſme, that it ceaſeth to be a ſinne properly: and is nothing els but a want, defect, and weakenes, making the heart fitte and readie to conceiue ſinne: much like tinder, which though it be not fire of it ſelfe, yet is it very apt and fit to conceiue fire. And they of the church of Rome denie it to be ſinne properly, that they might vphold ſome groſſe opinions of theirs, namely, That a man in this life may fulfill the law of God: & doe good workes void of ſin: that he may ſtand righteous at the barre of gods iudgement by them. But we teach otherwiſe, that though originall ſinne be taken away in the regenerate, and that in ſundrie reſpects: yet doth it remaine in them after baptiſme, not onely as a want and weakneſſe but as a ſinne, and that properly: as may by theſe reaſons be prooued.

Reaſon I. Rom. 7. 17. Paul ſaith directly: *It is no more I that doe it, but ſinne that dwelleth in me:* that is, originall ſin.

The

The Papiſts anſwer againe, that it is ſo called *improperly*: becauſe it commeth of ſinne, and alſo is an occaſion of ſinne to be done. But by the circumſtances of the text, it is ſinne properly: for in the words following, Saint Paul ſaith, that this ſin dwelling in him, made him to doe the euill which he hated. And v. 24. he crieth out, *O wretched man that I am, who ſhall deliuer me from this body of death?* whence I reaſon thus.

That which once was ſinne properly, and ſtill remaining in man maketh him to ſinne, and intangleth him in the puniſhment of ſinne, and makes him miſerable: that is ſinne properly.

But originall ſinne doth all theſe. Ergo.

Reaſon II. Infants baptized and regenerate, die the bodily death before they come to the yeares of diſcretion: therefore originall ſinne in them is ſinne properly: or els they ſhould not die, hauing no cauſe of death in them: *for death is the wages of ſinne*, as the Apoſtle ſaith, Rom. 6. 23. & Rom. 5. 12. *Death entred into the world by ſinne.* As for actuall ſin they haue none, if they die preſently after they are borne before they come

to any vse either of reason, or affection.

Reason III. That which lusteth against the spirit, and by lusting tempteth, and in tempting intiseth and draweth the heart to sinne, is for nature sinne it selfe; but concupiscence in the regenerate lusteth against the spirit, Gal. 5. 17. and tempteth as I haue saide. Iam. 1. 14. *God tempteth no man, but euery man is tempted when he is drawne away by his owne concupiscence, and is intised: then when lust conceiueth, it bringeth forth sinne.* And therefore it is sinne properly: such as the fruit is, such is the tree. August. *Concupiscence against which the spirit lusteth*, is sinne, *because in it there is disobedience against the rule of the minde: and it is the punishment of sinne, because it befalls man for the merits of his disobedience: and it is the cause of sinne.*

August. contra Iul. l. 5. cap. 3.

Reason V. The iudgement of the ancient Church. August. epist. 29. *Charitie in some is more, in some lesse, in some none: the highest degree of all which cannot be increased, is in none, as long as man liues vpon earth. And as long as it may be increased,* That which is lesse then it should be, is in fault: *by which fault it is, that there is no iust man vpon earth that doth good and*

sinneth

sinneth not: by which fault none living shall be iustified in the sight of God. For which fault, if we say we haue no sinne, there is no truth in vs: for which also though we profit neuer so much, it is necessarie for vs to say, Forgiue vs our debts, though all our words, deedes, and thoughts be already forgiuen in baptisme. Indeede *Augustine* in sundrie places seemes to denie concupiscence to be sinne after baptisme: but his meaning is, that concupiscence in the regenerate is not the sinne of the person in whome it is. For thus he expounds himselfe, [a] *This is not to haue sinne, not to be guiltie of sinne.* And, [b] *The law of sinne in baptisme is remitted and not* ended. And, [c] *Let not sinne raigne: he saith not, let not sinne be, but let it not raigne. For as long as thou liuest, of necessitie sinne will be in thy members: at the least, looke it raigne not in thee, &c.*

a ad Valer. l. 1. c. 24.
b lib. 2. contra Iul.
c Tract. 42. in Iob.

Obiections of Papists.

The arguments which the Church of Rome alleadgeth to the contrarie, are these. *Obiect.* I. In baptisme men receiue perfect and absolute pardon of sinne; and sinne beeing pardoned is taken quite

away: and therefore originall ſinne after baptiſme ceaſeth to be ſin. *Anſw.* Sinne is aboliſhed two waies: firſt in regard of [b] imputation to the perſon: ſecondly in regard of exiſting and beeing. For this cauſe, God vouchſafeth to man two bleſſings in baptiſme, Remiſſion of ſin, and Mortification of the ſame. Remiſſion or pardon aboliſheth ſinne wholly in reſpect of any imputation thereof vnto man, but not ſimply in regard of the being thereof. Mortification thereof goeth further, and aboliſheth in all the powers of bodie and ſoule, the very concupiſcence or corruption it ſelfe, in reſpect of the beeing thereof. And becauſe mortification is not accompliſhed till death, therefore original corruption remaineth til death, though not imputed.

[a] quoad imputationem. [b] quoad exiſtentiam.

Obiect. II. Euerie ſinne is voluntarie: but originall ſinne in no man after baptiſme is voluntarie: and therefore no ſinne. *Anſw.* The propoſition is a politicke rule pertaining to the courts of men, and muſt be vnderſtoode of ſuch actions as are done of one man to an other: and it doth not belong to the court of conſcience, which god holdeth and keepeth in mens hearts, in which euerie

wāt of cōformity to the law is made a sin. Secondly I answer, that originall sin was voluntarie in our first parent Adam: for he sinned, and brought this miserie vpon vs willingly; though in vs it be otherwise vpon iust cause. Actuall sinne was first in him, and then originall corruption; but in vs originall corruption is first, and then actuall sinne.

Obiect. III. Where the forme of any thing is taken away, there the thing it selfe ceaseth also: but after baptisme in the regenerate, the forme of originall sinne, that is, *the guilt*, is quite remooued: and therefore sinne ceaseth to be sinne. *Ans.* The guilt, or obligation to punishment, is not the forme of originall corruption, but (as we say in schooles) an accident or necessarie companion thereof. The true forme of originall sinne, is a defect and depriuation of that which the law requireth at our hands in our mind, will, affections, and in all the powers both of soule and bodie. But they vrge this reason further, saying, where the guilt and punishment is taken away, there is no fault remaining: but after baptisme the guilt and punishment is remooued: and therefore, though originall

originall corruption remaine, it is not as a fault to make vs guiltie before God, but onely as a weaknes. *Anſ.* Guilt is remooued, and not remooued. It is remooued from the perſon regenerate, which ſtands not guiltie for any ſinne originall or actuall: but guilt is not remooued from the ſinne it ſelfe; or, as ſome anſwer, there be two kindes of guilt, actuall, and potentiall. The actuall guilt is, whereby ſinne maketh man ſtand guiltie before God: and that is remooued in the regenerate. But the potentiall guilt, which is an aptnes in ſinne, to make a man ſtand guiltie if he ſinne, that is not remooued: and therefore ſtill ſinne remaineth ſinne. To this or like effect ſaith Auguſt. [b] *We ſay that the guilt of concupiſcence, not whereby* it is Guiltie (*for that is not a perſon*) *but that whereby it made man guiltie from the beginning, is pardoned, and that the thing it* ſelfe is euill, *ſo as the regenerate deſire to be healed of this plague.*

[b] contra Iul. l. 6. c. 6.

Obiect. III. Laſtly, for our diſgrace they alledge that we in our doctrine teach, that orginall ſinne after baptiſme is only clipped or pared, like the haire of a mans head, whoſe rootes ſtill remaine in the

flesh,

flesh, growing and increasing after they are cut, as before. *Anſ.* Our doctrine is abuſed: for in the paring of any thing, as in cutting of the haire, or in lopping a tree, the root remaines vntouched, and therevpon multiplieth as before. But in the mortification of originall ſinne after baptiſme, we hold no ſuch paring: but teach, that in the very firſt inſtant of the conuerſion of a ſinner, ſinne receiueth his deadly wound in the roote, neuer afterward to be recouered.

The third point: Certentie of ſaluation.

I. Our Conſent.

I. Concluſ. We holde and beleeue that a man in this life, may be certen of ſaluation: & the ſame thing doth the Church of Rome teach and hold.

II. Concluſ. We holde and beleeue that a man is to put a certen affiance in Gods mercie in Chriſt for the ſaluation of his ſoule: and the ſame thing by common cõſent holdeth the foreſaid Church: this point maketh not the difference betweene vs.

III.

III. Conclus. We hold that with assurance of saluation in our hearts is ioyned doubting: and there is no man so assured of his saluation, but he at some time douteth thereof, especially in the time of temptation; and in this the Papists agree with vs, and we with them.

IV. Conclus. They goe further and say, that a man may be certen of the saluation of men, or of the Church by Catholike faith; and so say we.

V. Conclus. Yea they hold, that a man by faith may be assured of his owne saluation through extraordinarie reuelation, as Abraham and others were, and so doe we.

VI. They teach that we are to be certen of our saluation by ° speciall faith in regard of God that promiseth; though in regard of our selues and our indisposition we cannot: and in the former point they consent with vs.

° Bell. l. 3. pag. 1129. cl.

II. The dissent or difference.

The very maine point of difference lies in the manner of assurance.

I. Conclus. We hold that a man may be certen of his saluation in his own conscience

ſcience euen in this life, and that by an ordinarie and ſpeciall faith. They hold that a man is certen of his ſaluation onely by hope: both of vs hold a certentie, we by faith, they by hope.

II. Concluſ. Further, we hold and auouch that our certentie by true faith is vnfallible: they ſay, their certentie is onely probable.

III. Concluſ. And further though both of vs ſay, that we haue confidence in Gods mercie in Chriſt for our ſaluation, yet we doe it with ſome difference. For our confidence commeth from certen & ordinarie faith: theirs from hope, miniſtring (as they ſay) but a coniectural certentie.

Thus much of the difference: now let vs ſee the reaſons too and fro.

III. Obiections of Papiſts.

Obiect. I. Where there is no word there is no faith: for theſe two are relatiues: but there is no word of God ſaying, Cornelius beleeue thou, Peter beleeue thou, and thou ſhalt be ſaued. And therefore there is no ſuch ordinarie faith to beleeue a mans owne particular ſaluation.

uation. *Anſ.* The propoſition is falſe, vn-leſſe it be ſupplied with a clauſe on this manner. *where there is no word of promiſe, nor any thing that doth countervaile a particular promiſe, there is no faith*, But (ſay they) there is no ſuch particular word. It is true God doth not ſpeake to men particularly, Beleeue thou, and thou ſhalt be ſaued. But yet doth he that which is anſwerable hereunto, in that he giueth a generall promiſe, with a commandement to applie the ſame: and hath ordained the holy miniſterie of the word to apply the ſame to the perſons of the hearers in his owne name: and that is as much as if the Lord himſelfe ſhould ſpeake to men particularly. To ſpeake more plainely: in the Scripture the promiſes of ſaluation be indefinitely propounded: it ſaith not any where, if Iohn will beleeue, he ſhall be ſaued, or if Peter will beleeue, he ſhall be ſaued, but whoſoeuer beleeueth ſhall be ſaued. Nowe then comes the miniſter of the worde, who ſtanding in the roome of God, & in the ſtead of Chriſt himſelfe, takes the indefinite promiſes of the Goſpel, and laies them to the hearts of euery particular man: and this in effect is as much as if Chriſt himſelfe ſhould

ſhould ſay, Cornelius beleeue thou, and thou ſhalt be ſaued: Peter beleeue thou, and thou ſhalt be ſaued. It is anſwered, that this applying of the Goſpell is vpon condition of mens faith and repentance, & that men are deceiued touching their owne faith and repentance: and therefore faile in applying the word vnto themſelues. *Anſw.* Indeede this manner of applying is falſe in all hypocrits, hereticks, and vnrepentant perſons: for they apply vpon carnall preſumption, and not by faith. Neuertheleſſe it is true in all the elect hauing the ſpirit of grace, and prayer: for when God in the miniſterie of the word being his owne ordinance, ſaith, *Seeke ye my face*: the heart of Gods children truly anſwereth, *O Lord I will ſeeke thy face.* Pſal. 17. 8. And when God ſhall ſay, *Thou art my people*, they ſhall ſay againe: *The Lord is my God*, Zach. 13. 6. And it is a truth of God, that he which beleeueth knoweth that he beleeueth: and he that truly repenteth knoweth that he repenteth: vnleſſe it be in the beginning of our cõuerſion, and in the time of diſtreſſe and temptation. Otherwiſe what thankfulneſſe can there be for grace receiued.

Obiect.

Obiect. II. It is no article of the Creed, that a man muſt beleeue his owne ſaluation: and therefore no man is bound thereto. *Anſ.* By this argument it appeares plainly, that the very pillars of the Church of Rome doe not vnderſtand the Creed: for in that which is commonly called the Apoſtles Creede, euery article implieth in it this particular faith. And in the firſt article, *I beleeue in God*, are three things contained: the firſt, to beleeue that there is a God, the ſecond to beleeue the ſame God is my God: the third, to put my confidence in him for my ſaluation: and ſo much containe the other articles, which are cõcerning God. When Thomas ſaid, Ioh. 20. 20. *My God*, Chriſt anſwered, *Thou haſt beleeued Thomas*. Where we ſee that to beleeue in God, is to beleeue God to be our God. And Pſal. 78. v. 22. to beleeue in God, and to put truſt in him are all one, *They beleeued not in God, and truſted not in his helpe*. And the articles concerning *Remiſſion of ſinnes*, and *Life euerlaſting*, doe include, and we in them acknowledge our ſpeciall faith concerning our owne ſaluation. For to beleeue this or that, is to beleeue there is ſuch a thing, and that

the

the ſame thing belongs to me: as when Dauid ſaid, I ſhould haue fainted *except I had beleeued to ſee the goodneſſe of the Lord in the land of the liuing.* Pſal. 27. 13. It is anſwered, that in thoſe articles we onely profeſſe our ſelues to beleeue remiſſion of ſinnes, and life euerlaſting, to be vouchſafed to the people and Church of God. *Anſ.* This indeede is the expoſition of many, but it ſtands not with common reaſon. For if that be all the faith that is there confeſſed, the deuill hath as good a faith as we. He knoweth and beleeueth that there is a God: and that this God imparteth remiſſion of ſinnes, and life euerlaſting to his church. And to the ende that we beeing Gods children, may in faith goe beyond all the deuills in hell, we muſt further beleeue, that remiſſion of ſinnes, and life euerlaſting belongs vnto vs: and vnleſſe we doe particularly apphe the ſaid articles vnto our ſelues, we ſhall little or nothing differ from the deuill, in making confeſſion of faith.

Obiect. III. We are taught to pray for the pardon of our ſinnes day by day, Math. 6. 12. and all this were needeleſſe, if we could be aſſured of pardon in

in this life. *Anſ.* The fourth petition muſt be vnderſtood not ſo much of our old debts or ſinnes, as of our preſent and new ſinnes: for as we goe on from day to day, ſo we adde ſinne to ſinne: and for the pardon of them we muſt humble our ſelues and pray. I anſwer againe, that we pray for the pardon of our ſinnes; not becauſe we haue no aſſurance thereof, but becauſe our aſſurance is weake and ſmall: we grow on from grace to grace in Chriſt, as children doe to mans eſtate by little and little. The heart of euery beleeuer is like a veſſell with a narrow necke, which beeing caſt into the ſea, is not filled at the firſt; but by reaſon of the ſtraight paſſage, receiueth water droppe by droppe. God giueth vnto vs in Chriſt euen a ſea of mercie, but the ſame on our parts is apprehended and receiued onely by little and little, as faith groweth from age to age: and this is the cauſe why men hauing aſſurance pray for more.

Our reaſons to the contrarie.

Reaſon I. The firſt reaſon may be taken from the nature of faith, on this māner.

ner. True faith is both an vnfallible aſſurance and a particular aſſurance of the remiſſion of ſinnes and of life euerlaſting. And therefore by this faith, a man may be certenly and particularly aſſured of the remiſſion of ſinnes, and life euerlaſting. That this reaſon may be of force, two things muſt be prooued: firſt, that true faith is a certen aſſurance of Gods mercie to that partie in whome it is. Secondly, that faith is a particular aſſurance thereof. For the firſt, that faith is a certen aſſurance, Chriſt ſaith to Peter, Mat. 14. 31. *O thou of little faith, wherefore diddeſt thou doubt?* where he maketh an oppoſition betweene faith & doubting: whereby giuing vs directly to vnderſtand, that, To be certen, and to giue aſſurance, is of the nature of faith. Rom. 4. 20. 22. Paul ſaith of Abraham, that he did *not doubt of the promiſe of God through vnbeleefe: but was ſtrengthened in faith, and gaue glorie to God, beeing fully aſſured, that he which had promiſed was able to doe it:* where I obſerue firſt, that doubting is made a fruit of vnbeleefe: and therefore vnfallible certentie and aſſurance, beeing contrarie to doubting, muſt needes proceede from true faith: conſi-

dering that contrarie effects come of contrarie causes: and contrarie causes produce contrarie effects. Secondly I note, that the strength of Abrahams faith did stand *in fulnes of assurance*: for the text saith, he was strengthened in the faith, beeing fully assured: and again, Heb. 11. 1. true sauing faith is said to be the groũd and subsistance of things hoped for: and the euidence or demonstration of things that are not seene: but faith can be no ground or euidence of things, vnles it be for nature certentie it selfe: and thus the first point is manifest. The second, that sauing faith is a particular assurance, is prooued by this, that the propertie of faith is to apprehend and applie the promise, & the thing promised, Christ with his benefits. Ioh. 1. 12. *As many*, saith S. Iohn, *as receiued him, to them he gaue power to be the sonnes of God, namely to them that beleeue in his name.* In these words to beleeue in Christ, and to receiue Christ, are put for one and the same thing. Now to receiue Christ, is to apprehend and applie him with all his benefits vnto our selues, as he is offered in the promises of the Gospel. For in the sixt chapter following, first of all he sets

forth

forth himſelfe not onely as a Redeemer generally, but alſo as the bread of life and the water of life: ſecondly he ſets forth his beſt hearers as eaters of his bodie, and drinkers of his blood: and thirdly he intends to prooue this concluſion, that to eate his bodie and to drinke his blood, and to beleeue in him, are all one. Now then if Chriſt be as foode, and if to eate and drinke the bodie and blood of Chriſt, be to beleeue in him, then muſt there be a proportion betweene eating and beleeuing. Looke then as there can be no eating without taking or receiuing of meat, ſo no beleeuing in Chriſt without a ſpirituall receiuing and apprehending of him. And as the bodie hath his hand, mouth, and ſtomacke whereby it taketh, receiueth, and digeſteth meate for the nouriſhment of euery part: ſo likewiſe in the ſoule there is a faith, which is both hand, mouth, and ſtomacke to apprehend, receiue, and applie Chriſt and all his merits for the nouriſhment of the ſoule. And Paul ſaith yet more plainely, *that through faith we receiue the promiſe of the ſpirit*. Gal. 3. 14.

Now as the propertie of apprehending & applying of Chriſt belongeth to

faith, ſo it agreeth not to hope, loue, confidence, or any other gift or grace of God. But firſt by faith we muſt apprehend Chriſt, & applie him to our ſelues, before we can haue any hope or confidence in him. And this applying ſeemes not to be done by any affection of the will, but by a ſupernaturall act of the mind, which is to acknowledge, ſet down and beleeue that remiſſion of ſinnes, and life euerlaſting by the merit of Chriſt, belong to vs particularly. To this which I haue ſaid agreeth Auguſtine tract. 25. on Ioh. *Why prepareſt thou teeth and belie? beleeue, and thou haſt eaten.* And, tract. 50. *How ſhall I reach my hand into heauen, that I may hold him ſitting there? Send vp thy faith, and thou lateſt hold on him.* And Bernard ſaith, homil. in Cant. 76. *Where he is thou canſt not come now—: yet goe to follow him and ſeeke him—; beleeue and thou haſt found him: for* to beleeue is to finde. Chryſoſt. on Mark. homil. 10. *Let vs beleeue, and we ſee Ieſus preſent before vs.* Ambr. on Luk. lib. 6. cap. 8. *By faith Chriſt is touched, by faith Chriſt is ſeene.* Tertul. de reſurrect. carnis. *He muſt be chewed by vnderſtanding, and be digeſted by faith.*

Reaſon I I. Whatſoeuer the H. Ghoſt teſtifieth vnto vs, that we may, yea that we muſt certenly by faith beleeue: but the holy Ghoſt doth particularly teſtifie vnto vs our adoption, the remiſſion of our ſinnes, and the ſaluation of our ſoules; and therefore we may and muſt particularly & certenly by faith beleeue the ſame. The firſt part of this reaſon is true, and cannot be denied of any. The ſecond part is prooued thus: Saint Paul ſaith Rom. 8. 15. *We haue not receiued the ſpirit of bondage to feare: but the ſpirit of adoption, whereby we crie Abba, father:* adding further, that *the ſame ſpirit beareth witneſſe wuh our ſpirits, that we are the children of God.* Where the Apoſtle maketh two witneſſes of our adoption: the ſpirit of God, and our ſpirits, that is, the conſcience ſanctified by the Holy Ghoſt. The Papiſts to elude this reaſon, alleadge that the ſpirit of God doth indeede witneſſe of our adoption, by ſome comfortable feelings of Gods loue and fauour, beeing ſuch as are weake and oftentimes deceitfull. But by their leaues, the teſtimonie of the ſpirit is more then a bare ſenſe or feeling of Gods grace: for it is called the *pledge* and *earneſt* of

Gods ſpirit in our hearts. 2. Cor. 1.21. and therefore it is fit to take away all occaſion of doubting of our ſaluation: as in a bargain, the earneſt is giuen between the parties, to put all out of queſtion. *Bernard* ſaith, that the teſtimonie of the ſpirit is a moſt ſure teſtimonie *Epiſt.* 107.

Reaſon III. That which we muſt pray for by Gods commandement, that we muſt beleeue: but euery man is to pray for the pardon of his owne ſinnes, and for life euerlaſting: of this there is no queſtion: therfore he is boũd to beleeue the ſame. The propoſition is moſt of all doubtfull: but it is prooued thus. In euery petition there muſt be two things: a deſire of the things we aske, and a particular faith whereby we beleeue, that the thing we aske ſhall be giuen vnto vs. So Chriſt ſaith, *Whatſoeuer ye deſire when you pray, beleeue that you ſhall haue it, and it ſhall be giuen vnto you.* And Saint Iohn further noteth out this particular faith, calling it our *aſſurance that God will giue vnto vs, whatſoeuer we aske according to his will.* And hence it is, that in euery petition there muſt be two grounds: a commaundement to warrant vs in making a petition, and a promiſe to aſ-

Mark.11.24.

1.Ioh.5.14.

ſure

ſure vs of the accompliſhment thereof. And vpon both theſe, followes neceſſarily an application of the things we aske to our ſelues.

Reaſon IIII. Whatſoeuer god commandeth in the Goſpell, that a man muſt and can performe: but God in the Goſpell commandeth vs to beleeue the pardon of our owne ſinnes, and life euerlaſting: and therefore we muſt beleeue thus much, and may be aſſured thereof. This propoſition is plaine by the diſtinction of the commandements of the law, & of the Goſpel. The cõmandements of the lawe ſhewe vs what we muſt doe, but miniſter no power to performe the thing to be done: but the doctrine and cõmandements of the Goſpel doe otherwiſe: and therefore they are called *ſpirit and life*: God with the commandement giuing grace that the thing preſcribed may be done. Now this is a commandement of the Goſpell, to beleeue remiſſion of ſinnes: for it was the ſubſtance of Chriſts miniſterie, *repent and beleeue the Goſpell*. And that is not generally to beleeue that Chriſt is a Sauiour, and that the promiſes made in him are true (for ſo the deuills beleeue with trembling:) but Ioh.6.36.

but it is particularly to beleeue that Christ is my Sauiour, and that the promises of ſaluation in Chriſt belong in ſpeciall to me, as Saint Iohn ſaith, *This is his commaundement that we beleeue in the name of Ieſus Chriſt*: now to beleeue in Chriſt is to put cõfidence in him: which none can doe, vnleſſe he be firſt aſſured of his loue and fauour. And therefore in as much, as we are enioyned to put our cõfidence in Chriſt, we are alſo ioyned to beleeue our reconciliation with him, which ſtandes in the remiſſion of our ſinnes, and our acceptation to life euerlaſting.

Reaſon V. Whereas the Papiſts teach, that a man may be aſſured of his ſaluation by hope: euen hence it followes, that he may be vnfallibly aſſured thereof. For the propertie of true and liuely hope *is neuer to make a man aſhamed.* Rom. 5. 5. And true hope followeth faith and euer preſuppoſeth certenty of faith; neither can any man truly hope for his ſaluation vnleſſe by faith he be certenly aſſured thereof in ſome meaſure.

The popiſh doctors take exception to theſe reaſons on this manner. Firſt they ſay, it cannot be prooued that a man

is

is as certen of his ſaluation by faith, as he is of the articles of the creed. *I anſw.* Firſt they prooue thus much that we ought to be as certen of the one as of the other. For looke, what commaundement we haue to beleeue the articles of our faith: the like we haue inioyning vs to beleeue the pardon of our owne ſinnes, as I haue prooued. Secondly theſe arguments prooue it to be the nature or eſſentiall propertie of faith, as certenly to aſſure man of his ſaluation, as it doth aſſure him of the articles which he beleeueth. And howſoeuer commonly men doe not beleeue their ſaluation as vnfallible, as they doe their articles of faith: yet ſome ſpeciall men doe: hauing gods word aplyed by the ſpirit as a ſure ground of their faith, whereby they beleeue their owne ſaluation, as they haue it for a ground of the articles of their faith. Thus certenly was Abraham aſſured of his owne ſaluation: as alſo the Prophets and Apoſtles, and the martyrs of God in all ages: whereupon without doubting they haue bin content to lay downe their liues for the name of Chriſt: in whome they were aſſured to receiue eternall happines. And there is no queſtion, but there be

many

many nowe, that by long and often experience of Gods mercy, and by the inward certificate of the holy ghoſt, haue attained to full aſſurance of their ſaluatiō.

II. Exception. Howeſoeuer a man may be aſſured of his preſent eſtate, yet no man is certen of his perſeuerance vnto the end. *Anſ.* It is otherwiſe: for in the ſixt petition, *lead vs not into temptation*, we pray that God would not ſuffer vs to be wholly ouercome of the deuill in any temptation: and to this petition we haue a promiſe anſwerable, 1. Cor. 10. *That God with temptation will giue an iſſue*: and therefore howſoeuer the deuill may buffit, moleſt, and wound the ſeruants of God, yet ſhall he neuer be able to ouercome them. Againe he that is once a member of Chriſt, can neuer be wholly cut off. And if any by ſinne were wholly ſeuered from Chriſt for a time, in his recouery he is to be baptized the ſecond time: for baptiſme is the ſacrament of initiation or ingrafting into Chriſt. By this reaſon we ſhould as often be baptized as we fall into any ſinne, which is abſurd. Againe Saint Iohn ſaith, 1. Iohn 2. 19. *They went out from vs, but they were not of vs: for if they had beene of vs, they would haue*

haue continued with vs. Where he taketh it for graunted, that ſuch as be once in Chriſt ſhall neuer wholly be ſeuered or fall from him. Though our communion with Chriſt may be leſſened, yet the vniō & the bond of coniunction can neuer be diſſolued.

III. Exception. They ſay, we are indeede to beleeue our ſaluation on Gods part: but we muſt needes doubt in regard of our ſelues: becauſe the promiſes of remiſſion of ſinnes are giuen vpon condition of mans faith and repentance. Nowe we cannot (ſay they) be aſſured that we haue true faith and repentance, becauſe we may lie in ſecret ſinnes; and ſo want that indeede, which we ſuppoſe our ſelues to haue. *Anſw.* I ſay againe, he that doth truly repent and beleeue, doth by Gods grace knowe that he doth repent and beleeue: for els Paul would neuer haue ſaid, *Proue your ſelues whether you be in the faith or not*: and the ſame Apoſtle ſaith, 1. Cor. 2. 12. *We haue not receiued the ſpirit of the world, but the ſpirit which is of God, that we might* knowe the thinges which are giuen of God: which thinges are not onely life euerlaſting, but iuſtification, ſanctification,

and

and such like. And as for secret sins they cannot make our repentance void: for he that truly repenteth of his knowne sinnes, repenteth also of such as be vnknowne, and receiueth the pardon of them all. God requireth not an expresse or speciall repentance of vnknowne sinnes: but accepts it as sufficient, if we repent of them generally: as Dauid saith Ptal. 19. *Who knowes the errours of this life? forgiue me my secret sinnes.* And whereas they adde that faith and repentance must be sufficient. I answer that the sufficiencie of our faith and repentance, standes in the truth and not in the measure or perfection thereof; and the trueth of both where they are, is certenly discerned.

Reason VI. The iudgement of the auncient Church. [c] August. *Of an euill seruant thou art made a good child, therefore* presume *not of thine owne doing, but of the grace of Christ: it is not arrogancy* but faith: *to acknowledge what thou hast receiued, is not in pride but deuotion.* And, [d] *Let no man aske an other man, but returne to his owne heart: if he finde charitie there, he* hath securitie *for his passage from life to death.* Hilar. on Math. 5. *The kingdome of*

[c] de verbis Dei Serm. 28.

[d] Tract. 5. in Epist. Ioh.

of heauen which our Lord profeſſed to be in himſelfe, his will is that it muſt be hoped for without any doubtfulneſſe of vncertaine will at all. *Otherwiſe there is no iuſtification by faith, if faith it ſelfe be made doubtful.* Bernard in his epiſt. 107. *Who is the iuſt man but he that beeing loued of God loues him againe: which comes not to paſſe but by the* ſpirit reuealing by Faith *the eternall* purpoſe of God *of his* Saluation *to come. Which reuelation is nothing els but the infuſion of ſpirituall grace: by which, when the deedes of the fleſh are mortified, the man is prepared to the kingdome of heauen ----. Together receiuing in one ſpirit that whereby he* may preſume *that he is loued and alſo loue againe ——.*

To conclude, the Papiſts haue no great cauſe to diſſent from vs in this point. For they teach and profeſſe, that they doe by a ſpeciall faith beleeue their owne ſaluation certenly and vnfallibly in reſpect of God, that promiſeth. Nowe the thing which hindreth them is their owne indiſpoſition and vnworthineſſe (as they ſay) which keepes them from beeing certen otherwiſe then in a likely hope. But this hindrance is eaſily remooued, if men will iudge indifferently. For

firſt

firſt of all, in regard of our ſelues and our diſpoſition we cannot be certen at all, but muſt deſpaire of ſaluation euen to the very death. We cannot be ſufficiently diſpoſed ſo long as we liue in this world, but muſt alwaies ſay with Iacob, *I am leſſe then all thy mercies*, Geneſis 32. and with Dauid, *Enter not into iudgement with thy ſeruant, O Lord, for none liuing ſhall be iuſtified in thy ſight*: and with the Centurion, *Lord I am not worthie, that thou ſhouldeſt come vnder my roofe*, Math. 8. Secondly God in making promiſe of ſaluation reſpects not mens worthineſſe. For he choſe vs to life euerlaſting when wee were not: he redeemed vs from death beeing enemies: and intitles vs to the promiſe of ſaluation, *if we acknowledge our ſelues to be ſinners*, Math. 9. *If we labour and trauaile vnder the burden of them*. Math. 11. *If we hunger and thirſt after grace*. Ioh. 7. 37. And theſe things we may certenly and ſenſibly perceiue in our ſelues: and when we finde them in vs, though our vnworthineſſe be exceeding great, it ſhould not hinder our aſſurance. For God makes manifeſt his power in our weakneſſe, 2. Cor. 12. and he will not breake the bruiſed reede,

nor

nor quench the ſmoking flaxe. Iſa. 42. Thirdly, if a man loue God for his mercies ſake, and haue a true hope of ſaluation by Chriſt, he is in Chriſt, and hath fellowſhip with him: and he that is in Chriſt, hath all his vnworthines & wants laid on Chriſt, and they are couered and pardoned in his death: and in reſpect of our ſelues thus conſidered, *as we are in Chriſt*, we haue no cauſe to wauer, but to be certen of our ſaluation, and that in regard of our ſelues.

The 4. point: touching the iuſtification of a ſinner.

That we may ſee how farre we are to agree with them, and where to differ: firſt I will ſet downe the doctrine on both parts: and ſecondly the maine differences wherein we are to ſtand againſt them euen to death.

Our doctrine touching the iuſtification of a ſinner, I propoũd in fowre rules.

Rule I. That, iuſtification is an action of God, whereby he abſolueth a ſinner, and accepteth him to life euerlaſting for the righteouſnes and merit of Chriſt.

Rule II. That, iuſtification ſtands in

two things; first in the remissiō of sinnes by the merit of Christ his death; secondly in the imputation of Christ his righteousnesse; which is another action of God whereby he accounteth and esteemeth that righteousnesse which is in Christ, as the righteousnes of that sinner which beleeueth in him. By Christ his righteousnes we are to vnderstand two things: first his sufferings specially in his death & passion, secondly his obedience in fulfilling the law: both which goe together: for Christ in suffering obeied, & obeying suffered. And the very shedding of his blood to which our saluation is ascribed, must not onely be considered, as it is passiue, that is, a suffering, but also as it is actiue, that is, an obedience, in which he shewed his exceeding loue both to his father and vs, and thus fulfilled the law for vs. This point if some had well thought on, they would not haue placed all iustification in remission of sinnes as they doe.

Rule III. That, iustification is from Gods meere mercie and grace, procured onely by the merit of Christ.

Rule IV. That, man is iustified by faith alone: because faith is that *alone* instrument

ſtrument created in the heart by the holy Ghoſt, whereby a ſinner laieth hold of Chriſt his righteouſnes, and applieth the ſame vnto himſelfe. There is neither hope, nor loue, nor any other grace of God within man, that can doe this but faith alone.

The doctrine of the Romane Church touching the iuſtification of a ſinner is on this manner.

I. They hold that before iuſtification there goes a preparation thereunto: which is an action wrought partly by the holy Ghoſt, and partly by the power of naturall freewill, whereby a man diſpoſeth himſelfe to his owne future iuſtification.

In the preparation they conſider the ground of iuſtification, and things proceeding from it. The ground is faith, which they define to be a general knowledge, whereby we vnderſtand and beleeue, that the doctrine of the word of God is true. Things proceeding from this faith, are theſe; a ſight of our ſinnes, a feare of hell, hope of ſaluation, loue of God, repentance, and ſuch like: all which when men haue attained, they are then fully diſpoſed (as they ſay) to their iuſti-

fication.

This preparation beeing made, then comes iuſtification it ſelfe: which is an action of God, whereby he maketh a man righteous. It hath two parts: the firſt, and the ſecond. The firſt is, when a ſinner of an euill man is made a good man. And to effect this, two things are required: firſt the pardon of ſinne, which is one part of the firſt iuſtification: ſecondly, the infuſion of inward righteouſneſſe whereby the heart is purged and ſanctified: and this habit of righteouſnes ſtands ſpecially in hope and charitie.

After the firſt iuſtification, followeth the ſecond; which is, when a man of a good or iuſt man is made better & more iuſt: and this ſay they, may proceed from works of grace; becauſe he which is righteous by the firſt iuſtification, can bring forth good works: by the merit whereof, he is able to make himſelf more iuſt and righteous: and yet they graunt that the firſt iuſtification cõmeth onely of Gods mercie by the merit of Chriſt.

I. Our conſent and difference.

Now let vs come to the points of difference

ference betweene vs and them touching iuſtification.

The firſt maine difference is in the matter thereof, which ſhall be ſeene by the anſwer both of Proteſtant and Papiſt to this one queſtion. *What is the very thing, that cauſeth a man to ſtand righteous before God, and to be accepted to life euerlaſting:* we anſwer, Nothing but the righteouſnes of Chriſt, which conſiſteth partly in his ſufferings, and partly in his actiue obedience in fulfilling the rigour of the law. And here let vs conſider, how neere the Papiſts come to this anſwer, and wherein they diſſent.

Conſent I. They graunt, that in iuſtification ſinne is pardoned by the merits of Chriſt, & that none can be iuſtified without remiſſion of ſinnes: and that is well.

II. They graunt, that the righteouſnes whereby a man is made righteous before God, commeth from Chriſt, and from Chriſt alone.

III. The moſt learned among them ſay, that Chriſt his ſatisfaction, and the merit of his death is imputed to euery ſinner that doth beleeue, for [o] his ſatisfaction before God: and hitherto we agree.

[o] Bellarm. de Iuſtif. lib. 3. cap. 7.

The very point of difference is this, we hold that the ſatisfaction made by Chriſt in his death, and obedience to the law, is imputed to vs, and becomes our righteouſnes. They ſay, it is our ſatisfaction, and not our righteouſnes, whereby we ſtand righteous before God: becauſe it is inherēt in the perſon of Chriſt as in a ſubiect. Now the anſwer of the Papiſt to the former queſtion is on this manner; The thing (ſaith he) that maketh vs righteous before God, and cauſeth vs to be accepted to life euerlaſting, is remiſſion of ſinnes, and the habite of inward righteouſnes, or charitie with the fruits thereof. We condeſcend and grant that the habite of righteouſnes, which we call ſanctification, is an excellent gift of God, and hath his reward of God: and is the matter of our iuſtification before men; becauſe it ſerueth to declare vs to be reconciled to God, and to be iuſtified: yet we denie it to be the thing, which maketh vs of ſinners to become righteous, or iuſt before God.

And this is the firſt point of our diſagreement in the matter of iuſtification: which muſt be marked; becauſe if there were no more points of difference betweene

tweene vs, this one alone were ſufficiēt to keepe vs from vniting of our religions: for hereby the Church of Rome doth race the very foundation.

Now let vs ſee by what reaſons we iuſtifie our doctrine; and ſecondly anſwer the contrarie obiections.

Our reaſons.

Reaſon I. That very thing which muſt be our righteouſnes before God, muſt ſatisfie the iuſtice of the law, which ſaith, *Doe theſe things, and thou ſhalt liue.* Now there is nothing can ſatisfie the iuſtice of the law, but the righteouſnes or obedience of Chriſt for vs. If any alleadge ciuill iuſtice, it is nothing: for Chriſt ſaith, *Except your righteouſneſſe exceede the righteouſneſſe of the Scribes and Phariſes, you cannot enter into the kingdome of heauen.* What? ſhall we ſay that workes doe make vs iuſt? that cannot be: for all mens workes are defectiue in reſpect of the iuſtice of the law. Shall wè ſay our ſanctification, whereby we are renewed to the image of God in righteouſnes and true holineſſe? that alſo is imperfect and cannot ſatisfie Gods iuſtice required in the law: as Iſai hath

ſaid of himſelfe and the people, *All our righteouſnes is as a menſtruous cloath.* To haue a cleare conſcience before God, is a principall part of inward righteouſnes: and of it Paul in his owne perſon ſaith thus, *I am prime to nothing by my ſelfe, yet am I not iuſtified thereby.* 2. Cor. 4.4. Therefore nothing can procure vnto vs an abſolution and acceptance to life euerlaſting, but Chriſts imputed righteouſnes. And this will appeare, if we doe conſider, how we muſt come one day before Gods iudgement ſeat, there to be iudged in the rigour of iuſtice: for then we muſt bring ſome thing that may counteruaile the iuſtice of God: not hauing onely acceptation in mercie, but alſo approbation in iuſtice: God beeing not onely mercifull, but alſo a iuſt iudge.

II. Reaſon. 2. Cor. 5.21. *He which knew no ſinne was made ſinne for vs, that we might be made the righteouſnes of God which is in him.* Whence I reaſon thus. As Chriſt was made ſinne for vs, ſo are we made the righteouſnes of God in him: but Chriſt was made ſinne, or, a ſinner by imputation of our ſinnes, he beeing in himſelfe moſt holy: therfore a ſinner is made righteous

teous before God, in that Chriſts righteouſnes is imputed and applied vnto him. Now if any ſhall ſay, that man is iuſtified by righteouſnes infuſed: then by like reaſon, I ſay Chriſt was made ſinne for vs by infuſion of ſinne, which to ſay is blaſphemie. And the expoſition of this place by S. Hierome is not to be deſpiſed. *Chriſt* (ſaith he) *beeing offered for our ſinnes, tooke the name of ſinne that we might be made the righteouſneſſe of God in him*, Not ours nor in vs. If this righteouſnes of God be neither ours nor in vs, then it can be no inherent righteouſnes, but muſt needes be righteouſnes imputed. And Chryſoſt. on this place ſaith, *It is called Gods righteouſneſſe, becauſe it is not of workes, and becauſe it muſt be* without all ſtaine *or want:* and that cannot be inherent righteouſnes. Anſelme ſaith, *he is made ſin as we are made iuſtice: not ours, but gods: not in vs, but in him: as he is made ſinne, not his owne, but ours: not in himſelfe, but in vs.*

Reaſon. III. Rom. 5. 19. *As by one mans diſobedience many were made ſinners: ſo by the obedience of one, ſhal many be made righteous*: marke here is a compariſon betweene the firſt and ſecond Adam. And hence I reaſon thus. *As* by the diſobe-

disobedience of the first Adam men were made sinners: so by the obedience of the second Adam, are we made righteous. Nowe we are not onely made sinners by propagation of naturall corruption, but by imputation. For Adams first sinne was the eating of the forbidden fruit: which very acte is no personall offence, but is imputed to all his posteritie, *in whome we haue all sinned*. The [c] Fathers call this very sinne Adams handwriting, making vs debters vnto God. And therefore in like manner the obedience of Chrst is made the righteousnesse of euery beleeuer, not by infusion but by imputation.

c Iren. lib. 5. cap. 17. Chrysost. homil. ad Neoph.

IV. Reason. A satisfaction made for the want of that iustice or obedience which the lawe requires at our hands, is accepted of God as the iustice it selfe. But Christs obedience is a satisfaction made for the want of that iustice or obedience which the lawe requires, as the Papists themselues auouch. Therefore this satisfaction is our iustice. And me thinks, the Papists vpon this consideration haue litle cause to dissent from vs. For if they make Christs obedience their satisfaction, why should they not fully close

cloſe hands with vs, and make it their iuſtice alſo.

V. Reaſon. The conſent of the auncient Church. Bernard ſaith, epiſt. 190. *The* iuſtice of an other *is aſſigned vnto man: who wanted his owne, man was indebted and man made paiment. The* ſatisfaction of one is imputed *to all. And why may not iuſtice be from an other as well as guiltineſſe is from another.* And in Cant. ſerm. 25. *It ſufficeth me, for all righteouſneſſe to haue him alone merciſull to me, againſt whome I haue ſinned.* And, *Not to ſinnne is Gods iuſtice*, mans iuſtice *is the* merciſullneſſe of god. *And* ſerm. 61. *Shall I ſing mine owne righteouſnes, Lord I will remember thy righteouſneſſe alone: for* it is mine alſo: *in that euen then art made vnto me righteouſneſſe of God. What, ſhall I feare leaſt that noe be not ſufficient for vs both? it is a ſhort cloke that cannot coner two: it will couer both thee and me largely, beeing both a large and eternall iuſtice. Auguſt.* on Pſal. 22. *He prayeth for our faults, and hath made our faults his faults, that he might make* his iuſtice our iuſtice.

Ob-

Obiections of Papists.

Obiections of the Papists prooving inherent righteousnes to be the matter of our iustice before God, are these. *1. Obiect.* It is absurd, that one man should be made righeous by the righteousnesse of an other: for it is as much as if one man were made wise by the wisdome of another. *Ans.* It is true, that no man can be made righteous by the personall righteousnesse of another, because it pertains onely to one man. And because the wisedome that is in one man, is his altogether wholly, it cannot be the wisdome of another: no more then the health and life of one bodie, can be the health of another. But it is otherwise with the righteousnesse of Christ: it is his indeede, because it is inherent in him, as in a subiect: it is not his alone, but his and ours together by the tenour of the Couenant of grace. Christ as he is a Mediatour is giuen to euery beleeuer as really and truely, as land is giuen from man to man: and with him are giuen all things that concerne saluation: they beeing made ours by Gods free gift: among which, is Christ his righteousnesse. By it therfore,

as beeing a thing of our own, we may be iuſtified before God, and accepted to life euerlaſting.

II. Obiect. If a ſinner be iuſtified by Chriſt his righteouſneſſe, then euery beleeuer ſhall be as righteous as Chriſt: and that can not be. *Anſ.* The propoſition is falſe: for Chriſt his righteouſnes is not applyed to vs according as it is in Chriſt: neither according to the ſame meaſure, nor the ſame manner. For his obedience in fulfilling the lawe, is aboue Adams righteouſneſſe, yea aboue the righteouſneſſe of all Angels. For they were all but creatures, and their obedience the obedience of creatures: but Chriſt his obedience is the obedience or righteouſneſſe of God: ſo tearmed, Rom. 1. 17, 18. 2. Cor. 5. 21. not onely becauſe God accepted of it, but becauſe it was in that perſon which is very God. When Chriſt obeied, God obeied: and when he ſuffered, God ſuffered: not becauſe the Godhead ſuffered or performed any obedience, but becauſe the perſon which according to one nature is God, performed obedience and ſuffered. And by this meanes his righteouſnes is of infinite value, price, merit, & efficacie. Hence alſo

it

it commeth to paſſe, that this obedience of Chriſt ſerueth not onely for the iuſtifying of ſome one perſon (c as Adams did) but of all and euery one of the elect: yea it is ſufficient to iuſtifie many thouſand worldes. Nowe to come to the point, this righteouſnes that is in Chriſt, in this largenes and meaſure: is pertaining to vs in a more narow skantling: becauſe it is onely receiued by faith f ſo farforth, as it ſerueth to iuſtifie any particular beleeuer. But they vrge the reaſon further, ſaying; If Chriſt his righteouſnes be the righteouſnes of euery beleeuer, then euery man ſhould be a Sauiour: which is abſurd. *Anſw.* I anſwer as before, and yet more plainly thus: Chriſt his righteouſneſſe is imputed to the perſon of this, or that man, not as it is the price of redemption for al mankind, but as it is the price of redemption for one particular man: as for example, Chriſt his righteouſnes is imputed to Peter, not as it is the price of redemption for all, but as it is the price of redemtion for Peter. And therefore Chriſt his righteouſneſſe, is not applyed to any one ſinner in that largeneſſe and meaſure, in which it is in the perſon of Chriſt: but onely

c namely for himſelfe.

f as any one ſtarre partakes in the whole light of the Sunne with the reſt of the ſtarres, ſo farre forth as the ſaid light makes it to ſhine.

onely ſo farreforth as it ſerueth to ſatisfie the lawe for the ſaid ſinner, and to make his perſon accepted of god as righteous, and no further.

III. Obiect. If we be made righteous by Chriſt his righteouſneſſe truly, then Chriſt is a ſinner truly by our ſinnes: but Chriſt is not indeed a ſinner by our ſins. *Anſw.* We may with reuerence to his maieſtie in good manner ſay, that Chriſt was a ſinner, and that truly: not by any infuſion of ſinne into his moſt holy perſon, but becauſe our ſinnes were laid vpon him: thus ſaith the holy Ghoſt, he which knew no ſinne *was made ſinne for vs*, and he was counted with ſinners, Iſa. 53. 12. yet ſo, as euenthen in himſelfe he was without blot, yea more holy then all men and angels. On this manner ſaid Chryſoſtome 2. Cor. 3. *God permitted Chriſt to be condemned as a ſinner.* Againe, *He made the iuſt one to be* a ſinner, *that he might make ſinners iuſt.*

IV. Obiect. If a man be made righteous by imputation, then God iudgeth ſinners to be righteous: but God iudgeth no ſinner to be righteous, for it is abhomination to the Lord. *Anſ.* When god iuſtifieth a ſinner by Chriſt his righteouſneſſe

ouſneſſe, at the ſame time, he ceaſeth in regard of guiltineſſe to be a ſinner: and to whome God imputeth righteouſnes, them he ſanctifieth at the very ſame inſtant by his holy Spirit: giuing alſo vnto originall corruption his deadly wound.

V. Obiect. That which Adam neuer loſt, was neuer giuen by Chriſt: but he neuer loſt imputed righteouſneſſe: therfore it was neuer giuen vnto him. *Anſ.* The propoſition is not true: for ſauing faith, that was neuer loſt by Adam, is giuen to vs in Chriſt: and Adam neuer had this priuiledge, that after the firſt grace ſhould follow the [a] ſecond: and thereupon beeing left to himſelfe, he fell from God: and yet this mercie is vouchſafed to all beleeuers, that after their firſt conuerſion God will ſtill confirme them with newe grace: and by this meanes, they perſeuere vnto the ende. And whereas they ſay, that Adam had not imputed righteouſneſſe: I anſwer, that he had the ſame for ſubſtance, though not for the manner of applying by imputation.

[a] we haue & poſſe & velle, he had no more but poſſe ſi vellet, and he wanted velle quod habet Auguſt. de corrept. & grat. cap. 11.

VI. Obiect. Iuſtification is eternall: but the imputation of Chriſt his righteouſneſſe is not eternall, for it ceaſeth in the ende of this life: therefore it is not that which

which iuſtifieth a ſinner. *Anſw.* The imputation of Chriſts righteouſneſſe is euerlaſting: for he that is eſteemed righteous in this life by Chriſt his righteouſneſſe, is accepted as righteous for euer; and the remiſſion of ſinnes graunted in this life, is for euer cõtinued. And though ſanctification be perfect in the world to come, yet ſhall it not iuſtifie: for we muſt cõceiue it no otherwiſe after this life, but as a fruit ſpringing from the imputed righteouſneſſe of Chriſt, without which it could not be. And a good child wil not caſt away the firſt garment, becauſe his father giues a ſecond. And what if inward righteouſneſſe be perfect in the ende of this life, ſhall we therefore make it the matter of our iuſtification? God forbid. For the righteouſneſſe whereby ſinners are iuſtified, muſt be had in the time of this life, before the panges of death.

II. Difference about the manner of iuſtification.

All, both Papiſts and Proteſtants agree, that a ſinner is iuſtified by faith. This agreement is only in word, and the difference betweene vs is great indeede. And it may be reduced to theſe three

heads. Firſt, the Papiſt ſaying that a man is iuſtified by faith: vnderſtandeth a generall or a Catholike faith, whereby a man beleeueth the articles of religion to be true. But we hold that the faith which iuſtifieth, is a particular faith wherby we applie to our ſelues the promiſes of righteouſnes and life euerlaſting by Chriſt. And that our opinion is the truth, I haue prooued before: but I will adde a reaſon or twaine.

I. Reaſon. The faith whereby we liue, is that faith whereby we are iuſtified: but the faith whereby we liue ſpiritually, is a particular faith whereby we applie Chriſt vnto our ſelues, as Paul ſaith, Gal. 2.20. *I liue*, that is, ſpiritually, *by the faith of the ſonne of God*: which faith he ſheweth to be a particular faith in Chriſt, in the very wordes following, *who hath* loued me, *and giuen himſelfe for me*, particularly: and in this manner of beleeuing Paul was and is an example to all that are to be ſaued. 1. Tim. 1. 16. and Phil. 3.15.

II. Reaſon. That which we are to aske of God in praier, we muſt beleeue it ſhall be giuen vs, as we aske it: but in praier we are to aske the pardon of our owne

owne ſinnes, and the merit of Chriſts righteouſnes for our ſelues: therefore we muſt beleeue the ſame particularly. The propoſition is a rule of Gods word, requiring that in euery petition we bring a particular faith, whereby we beleeue, that the thing lawfully asked, ſhall be giuen accordingly. Mark. 11. 24. The *minor* is alſo euident, neither can it be denied: for we are taught by Chriſt himſelfe to pray on this manner, *Forgiue vs our debts:* and to it we ſay, *Amen*, that is, that our petitions ſhall without all doubt be granted vnto vs. *Aug. ſerm. de Temp.* 182.

And here note, that the Church of Rome in the doctrine of iuſtification by faith cuts off the principall part & propertie thereof. For in iuſtifying faith two things are required: firſt Knowledge reuealed in the word touching the meanes of ſaluation: ſecondly, an Applying of things knowne vnto our ſelues, which ſome call affiance. Now the firſt, they acknowledge, but the ſecond, which is the very ſubſtance and principall part thereof they denie.

III. Reaſon. The iudgement of the ancient Church. [a] Auguſt. *I demand now, doeſt thou beleeue in Chriſt, O ſinner? Thou* [a] de verbis Dei. ſerm. 7.

ſaiſt, I beleeue. What beleeueſt thou? that all thy ſinnes may freely be pardoned by him. Thou haſt that which thou haſt beleeued. [b] Bernard. *The Apoſtle thinketh that a man is iuſtified freely by faith. If thou beleeueſt that thy ſinnes cannot be remitted but by him alone againſt whome they were committed: but goe further and beleeue this too, that by him* thy ſinnes are forgiuen thee. *This is the teſtimonie which the holy Ghoſt giueth in the heart: ſaying, thy ſinnes are forgiuen thee.* [c] Cyprian. *God promiſeth thee immortalitie, when thou goeſt out of this world, and* doeſt thou doubt? *This is indeede not to know God, and this is for a member of the Church in the houſe of faith not to haue faith: If we beleeue in Chriſt, let vs beleeue his words and promiſes, and we ſhall neuer die, and ſhall come to Chriſt with* ioyfull ſecuritie, *with him to raigne for euer.*

b Serm. 1. de Annunc.

c Serm. de Natal.

The I I. difference touching faith in the act of iuſtification, is this The Papiſt ſaith, we are iuſtified by faith, becauſe it diſpoſeth a ſinner to his iuſtification after this manner: By faith (ſaith he) the mind of man is inlightened in the knowledge of the law and Goſpel: knowledge ſtirres vp a feare of hell, with a conſide-

ration of the promiſe of happines, as alſo the loue and feare of God, and hope of life eternall. Now when the heart is thus prepared, God infuſeth the habite of charitie and other vertues, whereby a ſinner is iuſtified before God. We ſay otherwiſe, that faith iuſtifieth becauſe it is a ſupernaturall Inſtrument created by God in the heart of man at his conuerſion, whereby he apprehendeth and receiueth Chriſts righteouſnes for his iuſtification.

In this their doctrine is a twofold error: I. that they make faith which iuſtifieth, to goe before iuſtification it ſelfe, both for order of nature as alſo for time: whereas by the word of God, at the very inſtant, when any man beleeueth firſt, he is then iuſtified, and ſanctified. For he that beleeueth, eateth and drinketh the bodie and blood of Chriſt, and is alreadie paſſed from death to life. Ioh. 6. 54. The ſecond is, that faith beeing nothing elſe with them but an illumination of the minde, ſtirreth vp the will: which beeing mooued and helped, cauſeth in the heart many ſpirituall motions: and thereby diſpoſeth man to his future iuſtification. But this indeede is as much

as if we ſhould ſay, that dead men onely helped, can prepare themſelues to their future reſurrection. For we are all by nature dead in ſinne, and therfore muſt not onely be inlightened in minde, but alſo renewed in will, before we can ſo much as will or deſi[illegible]hat which is good. Now we (as I haue [illegible]d) teach otherwiſe: that faith iuſtifieth as it is an inſtrument to apprehend and applie Chriſt with his obedience; which is the matter of our iuſtification. This is the truth, I prooue it thus. In the Couenant of grace, two things muſt be conſidered: the ſubſtance thereof, & the condition. The ſubſtance of the couenant is, that *righteouſnes and life euerlaſting, is giuen to Gods Church and people by Chriſt*. The condition is, that we for our parts, are by faith to receiue the foreſaid benefits: and this condition is by grace as well as the ſubſtance. Now then, that we may attain to ſaluation by Chriſt, he muſt be giuen vnto vs really, as he is propounded in the tenour of the foreſaide Couenant. And for the giuing of Chriſt, God hath appointed ſpeciall ordinances, as the preaching of the word, and the adminiſtration of the ſacraments. The word preached is the pow-

er

er of God to ſaluation to euery one that beleeues: and the end of the Sacraments is to communicate Chriſt with all his benefits to them that come to be partakers thereof: as is moſt plainely to be ſeene in the ſupper of the Lord, in which the giuing of bread and wine to the ſeuerall communicants, is a pledge and ſigne of Gods particular giuing of Chriſts bodie and blood with all his merits, vnto them. And this giuing on Gods part, cannot be effectuall without receiuing on our parts: and therefore faith muſt needes be an inſtrument or hand to receiue that which God giueth, that we may finde comfort by this giuing.

The III. difference concerning faith is this: the Papiſt ſaith, that a man is iuſtified by faith; yet not by faith alone, but alſo by other vertues, as hope, loue, the feare of God, &c. The reaſons which are brought to maintaine their opinion, are of no moment.

I. Reaſon. Luke 7.47. *Many ſinnes are forgiuen her*, ° becauſe *ſhee loued much*. Whence they gather that the womā here ſpoken of, was iuſtified and had the pardon of ſinnes by loue. *Anſ.* In this text, loue is not made an impulſiue cauſe to

° Particula non cauſalis ſed illativa vel rationalis.

mooue God to pardon her ſinnes, but onely a ſigne to ſhew and manifeſt that God had alreadie pardoned them. Like to this is the place of Iohn, who ſaith, 1. Ioh. 3. 14. *We are tranſlated from death to life*, becauſe *we loue the brethren*: where loue is no cauſe of the change, but a ſigne and conſequent thereof.

II. Reaſon. Gal. 5 6. *Neither circumciſion, nor vncircumciſion auaileth any thing, but faith that worketh by loue*. Hence they gather, that faith doth iuſtifie together with loue. *Anſ.* The propertie of true faith is, to apprehend and receiue ſomething vnto it ſelfe: and loue, that goes alwaies with faith, as a fruit and an vnſeparable companion thereof, is of an other nature. For it doth not receiue in, but as it were giue out it ſelfe in all the duties of the firſt and ſecond table towards God and man: and this thing faith by it ſelfe cannot doe: and therefore Paul ſaith, that faith worketh by loue. The hād hath a propertie to reach out it ſelfe, to lay hold of any thing, and to receiue a gift: but the hand hath no propertie to cut a peece of woode of it ſelfe without ſaw or knife, or ſome like inſtrument: and yet by helpe of them, it can either

deuide

deuide or cut. Euen ſo it is the nature of faith, to goe out of it ſelfe and to receiue Chriſt into the heart: as for the duties of the firſt and ſecond table, faith cannot of it ſelfe bring them forth; no more then the hand can deuide or cut: yet ioyne loue to faith, and then can it practiſe duties commanded concerning God and man. And this I take to be the meaning of this text, which ſpeaketh not of iuſtification by faith, but only of the practiſe of common duties, which faith putteth in execution by the helpe of loue.

III. Reaſon. Faith is neuer alone, therefore it doth not iuſtifie alone. *Anſw.* The reaſon is naught, and they might as well diſpute thus. The eie is neuer alone from the heade, and therefore it ſeeth not alone: which is abſurd. And though in regard of ſubſtance the eye be neuer alone, yet in regard of ſeeing, it is alone: & ſo though faith ſubſiſt not without loue and hope and other graces of God, yet in regard of the act of iuſtification it is alone without them all.

IV. Reaſon. If faith alone doe iuſtifie, then we are ſaued by faith alone: but we are not ſaued by faith alone: & therefore not iuſtified by faith alone. *Anſw.*

The

The propoſition is falſe: for more things are requiſite to the maine ende, then to the ſubordinate means. And the aſſumption is falſe: for we are ſaued by faith alone, if we ſpeake of faith as it is an inſtrument apprehending Chriſt for our ſaluation.

V. Reaſon. We are ſaued by hope, therefore not by faith alone. *Anſ.* We are ſaued by hope, not becauſe it is any cauſe of our ſaluation. Pauls meaning is onely this: that we haue not ſaluation as yet in poſſeſſion, but waite patiently for it, in time to come to be poſſeſſed of vs, expecting the time of our full deliuerance: that is all that can iuſtly be gathered hence.

Nowe the doctrine which we teach on the contrarie is, *That a ſinner is iuſtified before God by faith: yea*, by faith alone. The meaning is, that nothing within man, and nothing that man can doe, either by nature or by grace concurreth to the act of iuſtification before God, as any cauſe thereof, either efficient, materiall, formall, or finall, but faith alone. All other gifts and graces, as hope, loue, the feare of God, are neceſſarie to ſaluation, as ſignes thereof, and conſequents of faith.

faith. Nothing in man concurres as any cauſe to this worke, but by faith alone. And faith it ſelfe is no principall but only an inſtrumentall cauſe whereby we receiue, apprehend, and apply Chriſt and his righteouſneſſe for our iuſtification.

Reaſon. I. Ioh. 3. 14, 15. *As Moſes lift vp the ſerpent in the wildernesſe, ſo muſt the ſonne of man be lift vp: that whoſoeuer beleeueth in him ſhall not periſh but haue eternall life.* In theſe words Chriſt makes a compariſon on this manner: when any one of the Iſraelites were ſtung to death by fierie ſerpents: his cure was not by any phyſicke ſurgerie, but onely by the caſting of his eie vp to the braſen ſerpent, which Moſes had erected by gods commandement: euen ſo in the cure of our ſoules, when we are ſtung to death by ſinne, there is nothing required within vs for our recouery, but onely that we caſt vp and fixe the eie of our faith on Chriſt and his righteouſneſſe.

Reaſon II. The *excluſiue formes* of ſpeach vſed in ſcripture prooue thus much. *We are iuſtified freely, not of the law, not by the lawe, without the lawe, without workes, not of works, not according to works, not of vs, not by the workes of the lawe but*

but by faith. Gal. 2. 16. *All boasting excluded, onely beleeue.* Luc. 8. 50. These distinctions, whereby workes and the lawe are excluded in the worke of iustification, doe include thus much: that faith alone doth iustifie.

Reason. III. Very reason may teach thus much: for no gift in man is apt and fitte as a spirituall hand to receiue and apply Christ and his righteousnesse vnto a sinner, but faith. Indeede loue, hope, the feare of God, and repentance, haue their seuerall vses in men, but none serue for this ende to apprehend Christ and his merits: none of them all haue this receiuing propertie: and therefore there is nothing in man, that iustifieth as a cause but faith alone.

Reason IV. The iudgement of the auncient Church. Ambr. on Rom. 4. *They are blessed to whome* without any labour or worke done *iniquities are remitted and sinne couered*: no workes or repentance *required of them, but* onely that they beleeue. And cap. 3. *Neither working any thing, nor requiting the like, are they iustified, but by* faith alone *through the gift of God.* And 1. Cor. 1. *this is appointed of God that whosoeuer beleeueth in Christ,*

shall

ſhall be ſaued without any worke by faith alone, *freely receiuing remiſſion of ſinnes.* [c] Auguſt. *There is* one *propitiation for all ſinnes, to beleeue in Chriſt.* Heſyc. on Leuit. lib. 1. cap. 2. *Grace which is of mercie is* apprehended by faith alone, *and not of workes.* [d] Bernard. *Whoſoeuer is pricked for his ſinnes and thirſteth after righteouſneſſe, let him beleeue in thee, who iuſtifieth a ſinner, and beeing iuſtified by* Faith alone, *he ſhall haue peace with God.* Chryſoſt. on Gal. 3. *They ſaid, he which reſteth on faith alone, is curſed: but Paul ſheweth, that he is bleſſed which reſteth* on faith alone. Baſil. de Humil. *Let man acknowledge himſelfe to want true iuſtice, and that he is iuſtified* onely by faith *in Chriſt.* Origen. on c. 3. Rom. *We thinke that a man is iuſtified by faith without the workes of the lawe: and he ſaith that iuſtification by faith alone ſufficeth, ſo as a man onely beleeuing may be iuſtified.* And, *Therefore it lieth vpon vs--, to ſearch who was iuſtified by faith without workes. And for an example, I thinke vpon the theefe who beeing crucified with Chriſt cried vnto him, Lord remember me when thou commeſt into thy kingdome: and there is* no other good worke *of his mentioned in the*

[c] de verbis Dom. ſer. 40.

[d] ſupra Cant. ſerm. 22.

the Goſpell: but for this alone faith, Ieſus ſaith vnto him, This night thou ſhalt be with me in paradiſe.

III. Difference.

The third difference about iuſtification is concerning this point, namely how farforth good workes are required therto.

The doctrine of the Church of Rome is that there be two kindes of iuſtification: the firſt and the ſecond, as I haue ſaid. The firſt is, when one of an euill mā is made a good man: and in this, workes are wholly excluded, it beeing wholly of grace. The ſecond is, when a man of a iuſt man is made more iuſt. And this they will haue to proceed from workes of grace: for (ſay they) as a man when he is once borne can by eating and drinking make himſelfe a bigger mā, though he could not at the firſt make himſelfe a man: euen ſo a ſinner hauing his firſt iuſtification, may afterward by grace make himſelfe more iuſt. Therefore they hold theſe two things: I. That good workes are meritorious cauſes of the ſecond iuſtification, which they tearme Actuall: II. that good workes are meanes to increaſe

creaſe the firſt inſtification, which they call Habituall.

Now let vs ſee how farforth we muſt ioyne with them in this point. Our conſent therefore ſtands in three concluſions.

I. That good workes done by them that are iuſtified doe pleaſe God, and are approoued of him, and therefore haue a reward.

II. Good workes are neceſſarie to ſaluation two waies: firſt, not as cauſes thereof, either conſeruant, adiuuant, or procreant: but onely as conſequents of faith: in that they are inſeparable companions and fruits of that faith, which is indeede neceſſarie to ſaluation. Secondly they are neceſſarie as markes in a way, & as the way it ſelfe directing vs vnto eternall life.

III. We hold and beleeue, that the righteous man, is in ſome ſort iuſtified by workes, for ſo the holy Ghoſt ſpeaketh plainely and truely, Iam. 2. 21. *That Abraham was iuſtified by workes.*

Thus farre we ioyne with them: and the very difference is this. They ſay, we are iuſtified by works, as by cauſes thereof: we ſay that we are iuſtified by works,

as by ſignes and fruites of our iuſtificati-on before God, and no otherwiſe : and in this ſenſe muſt the place of S. Iames be vnderſtoode, that Abraham was iuſtified, that is, declared and made manifeſt to be iuſt indeed by his obedience, and that euen before God. Nowe that our doctrine is the truth, it will appeare by reaſons on both parts.

Our reaſons.

I. Rom. 3. 28. *We conclude that a man is iuſtified by faith without the workes of the lawe*. Some anſwer, that ceremoniall workes be excluded here : ſome, that morall works : ſome, works going before faith. But let them deuiſe what they can for themſelues : the truth is, that Paul excludeth all workes whatſoeuer, as by the text will appeare. For v. 24. he ſaith, *We are iuſtified freely by his grace* : that is, by the meere gift of God : giuing vs to vnderſtand, that a ſinner in his iuſtification is meerely paſſiue, that is, doing nothing on his part whereby god ſhould accept him to life euerlaſting. and v. 27. he ſaith, iuſtification by faith *excludeth all boaſting*, and therefore all kinde of workes are thereby excluded : and ſpe-

cially

cially ſuch as are moſt of all the matter of boaſting, that is, good workes. For if a ſinner, after that he is iuſtified by the merit of Chriſt, were iuſtified more by his owne workes, then might he haue ſome matter of boaſting in himſelfe. And that we may not doubt of Pauls meaning, conſider and read Eph. 2. 8, 9. *By grace* (ſaith he) *you are ſaued through faith: and that not of your ſelues, it is the gift of God: not of works, leaſt any man ſhould boaſt himſelfe.* Here Paul excludes all and euery worke, and directly workes of grace themſelues; as appeares by the reaſon following, *For we are his workemanſhip* created *in Chriſt Ieſus* vnto good works: which God hath ordained *that we ſhould walke in them.* Now let the Papiſts tell me, what be the workes which God hath prepared for men to walke in, and to which they are regenerate, vnleſſe they be the moſt excellent workes? and let them marke, how Paul excludes them wholly from the worke of iuſtification and ſaluation.

II. Gal. 5. 3. *If ye be circumciſed, ye are bound to the whole law, and ye are aboliſhed from Chriſt.* Here Paul diſputeth

againſt ſuch men as would be ſaued partly by Chriſt, and partly by the workes of the law: hence I reaſon thus. If a man will be iuſtified by works, he is bound to fulfill the whole law, according to the rigour thereof: that is Pauls ground. I now aſſume: no man cane fulfill the law according to the rigour thereof: for the liues and works of moſt righteous men are imperfect, and ſtained with ſinne: and therefore they are taught euery day, to ſay on this manner: *forgiue vs our debts.* Againe, our knowledge is imperfect, and therefore our faith, repentance, and ſanctification is anſwerable. And laſtly the regenerate man is partly fleſh, and partly ſpirit: and therefore his beſt works are partly from the fleſh, & in part onely ſpirituall. Thus then for any man to be bound to the rigour of the whole law, is as much as if he were bound to his owne damnation.

III. Election to ſaluation is of grace without works: therefore the iuſtification of a ſinner is of grace alone without workes. For it is a certen rule, that the cauſe of a cauſe, is the cauſe of a thing cauſed. Now grace without works is the cauſe of election, which election is the

cauſe

cauſe of our iuſtification: and therefore grace without workes is the cauſe of our iuſtification.

IIII. A man muſt firſt be fully iuſtified, before he can doe a good worke: for the perſon muſt firſt pleaſe God before his workes can pleaſe him. But the perſon of a ſinner cannot pleaſe God, till he be perfectly iuſtified: and therefore till he be iuſtified, he cannot doe ſo much as one good worke. And thus good works cannot be any meritorious cauſes of iuſtification, after which they are both for time, and order of nature. In a word, whereas they make two diſtinct iuſtifications: we acknowledge that there be degrees of ſanctification, yet ſo as iuſtification is onely one, ſtanding in remiſſion of ſinnes and Gods acceptation of vs to life euerlaſting by Chriſt; and this iuſtification hath no degrees but is perfect at the very firſt.

Obiections of Papiſts.

Pſal. 7. 8. *Iudge me according to my righteouſnes.* Hence they reaſon thus; if Dauid be iudged according to his righteouſneſſe, then may he be iuſtified thereby; but Dauid deſires to be iudged ac-

cording to his righteouſneſſe: and therefore he was iuſtified thereby. *Anſ.* There be two kinds of righteouſneſſe, one of the perſon, the other of the cauſe or action. The righteouſnes of a mans perſon, is, whereby it is accepted into the fauour of God into life eternall. The righteouſnes of the action or cauſe is, when the action or cauſe is iudged of God to be good and iuſt. Now Dauid in this Pſalme, ſpeaketh onely of the righteouſnes of the action, or innocencie of his cauſe, in that he was falſly charged to haue ſought the kingdome. In like manner it is ſaid of Phineas, Pſal. 106. 31. that his fact in killing Zimri and Cosbie, *was imputed to him for righteouſnes:* not becauſe it was a ſatisfaction to the law, the rigour whereof could not be fulfilled in that one worke; but becauſe God accepted of it as a iuſt worke, and as a token of his righteouſnes and zeale for Gods glorie.

II. *Obiect.* The Scripture ſaith in ſundrie places, that men are bleſſed which doe good workes. Pſal. 119. 1. *Bleſſed is the man that is vpright in heart, and walketh in the law of the Lord. Anſ.* The man is bleſſed that endeauoureth to keepe

Gods

Gods commaundements. Yet is he not bleſſed ſimply, becauſe he doth ſo; but becauſe he is in Chriſt, by whome he doth ſo: and his obedience to the law of God is a ſigne thereof.

III. *Obiect.* When man confeſſeth his ſinnes and humbleth himſelfe by praier and faſting, Gods wrath is pacified and ſtaied: therefore praier and faſting are cauſes of iuſtification before God. *Anſ.* Indeede men that truly humble themſelues by praier and faſting, doe appeaſe the wrath of God: yet not properly by theſe actions, but by their faith expreſſed and teſtified in them, whereby they apprehend that which appeaſeth Gods wrath, euen the merits of Chriſt, in whō the Father is well pleaſed: and for whoſe ſake alone he is well pleaſed with vs.

IV. *Obiect.* Sundrie perſons in Scripture are commended for perfection: as Noe, and Abraham, Zacharie, and Elizabeth: and Chriſt biddeth vs all be perfect: and where there is any perfection of works, there alſo works may iuſtifie. *Anſ.* There be two kinds of perfection: perfection in parts, and perfection in degrees. Perfection in parts is, when

beeing regenerate, and hauing the ſeedes of all neceſſarie vertues, we endeauour accordingly to obey God, not in ſome few, but in all and euery part of the law: as Ioſias turned vnto God *according to all the law of Moſes.* Perfection in degree is, when a man keepeth euery commandement of God, and that according to the rigour thereof, in the very higheſt degree. Now then whereas we are commanded to be perfected, and haue examples of the ſame perfection in Scripture: both commaundements and examples muſt be vnderſtood of perfection in parts, and not of perfection in degrees, which cannot be attained vnto in this life; though we for our parts, muſt daily ſtriue to come as neare vnto it, as poſſibly we can.

V. *Obiect.* 2. Cor. 4. 17. *Our momentarie afflictions worke vnto vs a greater meaſure of glorie:* now if afflictions worke our ſaluation, then workes alſo doe the ſame. *Anſ.* Afflictions worke ſaluation, not as cauſes procuring it, but as a meanes directing vs thereto. And thus alwaies muſt we eſteeme of workes, in the matter of our ſaluation, as of a certen way, or a marke therein, directing vs to

glorie,

glorie, not cauſing and procuring it: as *Bernard* ſaith, they are *via regni non cauſa regnandi: The way to the kingdome, not the cauſe of raigning there.* Lib. de grat. & lib. arbit.

VI. *Obiect.* We are iuſtified by the ſame thing whereby we are iudged: but we are iudged by our good workes: therefore iuſtified alſo. *Anſ.* The propoſition is falſe: for iudgement is an act of God, declaring a man to be iuſt that is alreadie iuſt: and iuſtification is an other act of God, whereby he maketh him to be iuſt, that is by nature vniuſt. And therefore in equitie the laſt iudgement is to proceede by workes; becauſe they are the fitteſt meanes to make triall of euery mans cauſe, and ſerue fitly to declare whome God hath iuſtified in this life.

VII. *Obiect.* Wicked men are condemned for euill workes: therefore righteous men are iuſtified by good works. *Anſ.* The reaſon holdeth not: for there is great difference betweene euill and good workes. An euill worke is perfectly euill, and ſo deſerueth damnation: but there is no good worke of any man that is perfectly good: and therefore can not iuſtifie.

VIII. *Obiect.* To beleeue in Christ is a worke, and by it we are iustified: and if one worke doe iustifie, why may we not be iustified by all the workes of the law. *Answ.* Faith must be considered two waies: first, as a worke, qualitie, or vertue: secondly, as an Instrument, or an hand reaching out it selfe to receiue Christs merit. And we are iustified by faith, not as it is a worke, vertue, or qualitie; but as it is an instrument to receiue and applie that thing whereby we are iustified. And therefore it is a figuratiue speech to say, *We are iustified by faith.* Faith considered by it selfe maketh no man righteous; neither doth the action of faith, which is to apprehend, iustifie: but the obiect of faith, which is Christs obedience apprehended.

These are the principall reasons commonly vsed: which as we see, are of no moment. To conclude therefore, we hold, that works concurre to iustification, and that we are iustified thereby as by signes and effects, not as causes: for both the beginning, middle, and accomplishment of our iustification is onely in Christ: and hereupon Iohn saith, *If any man* (beeing alreadie iustified) *sinne, we*

haue

haue an aduocate with the father, Ieſus Chriſt, and he is the propitiation for our ſinnes. And to make our good workes meanes or cauſes of our iuſtification, is to make euery mā a Sauiour to himſelfe.

The fifth point. Of Merits.

By *merit*, vnderſtand any thing, or any worke, whereby Gods fauour and life euerlaſting is procured: and that for the dignitie and excellencie of the worke or thing done: or, a good worke done, binding him that receiueth it to repaie the like.

Our conſent.

Touching merits, we conſent in two concluſions with them. The firſt concluſion, that merits are ſo farre forth neceſſarie, that without them there can be no ſaluation.

The ſecond, that Chriſt our Mediatour and Redeemer, is the roote and fountaine of all merit.

The diſſent and difference.

The Popiſh Church placeth merits within

within man, making two ſorts thereof: the merit of the perſon, and the merit of the worke. The merit of the perſon, is a dignitie in the perſon, whereby it is worthie of life euerlaſting. And this (as they ſay) is to be found in Infants dying after baptiſme, who though they want good workes, yet are they not voide of this kinde of merite, for which they receiue the kingdome of heauen. The merit of the worke, is a dignitie or excellencie in the worke, whereby it is made fitte and inabled to deſerue life euerlaſting for the doer. And workes (as they teach) are meritorious two waies: firſt, by couenant, becauſe God hath made a promiſe of reward vnto them: ſecondly, by their owne dignitie; for Chriſt hath merited that our workes might merit. And this is the ſubſtance of their doctrine. From it we diſſent in theſe points.

I. We renounce all perſonall merits, that is, all merits within the perſon of any meere man. II. And we renounce all merit of workes, that is, all merit of any worke done by any meere man whatſoeuer. And the true merit whereby we looke to attaine the fauour of God, and life euerlaſting, is to be found in the perſon

ſon of Chriſt alone: who is the ſtore-houſe of all our merits: whoſe prerogatiue it is, to be the perſon alone in whom God is well pleaſed. Gods fauour is of infinite dignitie, and no creature is able to doe a worke which may counteruaile the fauour of God, ſaue Chriſt alone: who by reaſon of the dignitie of his perſon, beeing not a meere man but God-man, or Man-God, he can doe ſuch works as are of endleſſe dignitie euery way anſwerable to the fauour of God: and therefore ſufficient to merit the ſame for vs. And though a merit or meritorious worke agree onely to the perſon of Chriſt, yet is it made ours by imputation. For as his righteouſneſſe is made ours, ſo are his merits depending theron: but his righteouſnes is made ours by imputation, as I haue ſhewed. Hence ariſeth an other point, namely that as Chriſts righteouſneſſe is made ours really by imputation to make vs righteous: ſo we by the merit of his righteouſneſſe imputed to vs, doe merit and deſerue life euerlaſting. And this is our doctrine. In a word, the Papiſts maintaine the merits of their owne workes: but we renounce them all, and reſt onely on the merit of Chriſt.

Christ. And that our doctrine is trueth, and theirs falshoode, I will make manifest by sundrie reasons; and then answer their arguments to the contrarie.

Our reasons.

The first shall be taken from the properties and conditions that must be in a worke meritorious, and they are fowre. I. A man must doe it of himselfe, and by himselfe: for if it be done by an other, the merit doth not properly belong to the doer. I I. A man must doe it of his owne free-will and pleasure, not of due debt: for when we doe that which we are bounde to doe, we doe no more but our dutie. I I I. The worke must be done to the profit of an other, who thereupon must be bound to repay the like. I V. The rewarde and the worke must be in proportion equall, for if the reward be more then the worke, it is not a reward of desert, but a gift of good will. Hence followes a notable conclusion: *That Christs manhood considered a part from his Godhead, cannot merit at Gods hand: though it be more excellent euery way then all men and angels.* For beeing thus considered, it doth nothing of it selfe, but by

grace

grace receiued frō the godhead: though it alſo be without meaſure. Secondly Chriſts manhood is a creature, & in that regarde bounde to doe whatſoeuer it doth. Thirdly, Chriſt as man cannot giue any thing to God, but that which he receiued from God: therefore cannot the manhood properly by it ſelfe merit, but onely as it is perſonally vnited vnto the godhead of the Sonne. And if this be ſo, then much leſſe can any meere man, or any angel merit: yea it is a madnes to thinke, that either our actions or perſons ſhould be capable of any merit whereby we might attaine to life eternall.

Reaſon II. Exod. 20. 8. And *ſhewe mercie* vpon thouſands in them that loue me, and keepe my commandements. Hence I reaſon thus: where reward is giuen vpon mercie, there is no merit; but reward is giuen of mercie to them that fulfill the lawe: therefore no merit. What can we any way deſerue, when our full recompence muſt be of mercie? And this appeares further by Adam: if he had ſtood to this day, he could not by his continuall & perfect obedience, haue procured a further increaſe of fauour

at

at Gods hand, but ſhould only haue continued that happie eſtate in which he was firſt created.

Reaſon III. Scripture directly condemneth merit of workes. Rom. 6. 23. *The wages of ſinne is death: but* the gift of God is *eternall life through Ieſus Chriſt our Lord.* The proportion of the argument required that S. Paul ſhould haue ſaid: The reward of good workes is eternall life, if life euerlaſting could be deſerued, which cannot: becauſe it is a free gift. Againe, Tit 3. 5. *We are ſaued not by workes of righteouſneſſe which we haue done, but according to his mercie he ſaued vs.* And Epheſ. 2. v. 8. 10. *By grace you are ſaued through faith, and that not of your ſelues, it is the gift of God: not of workes which God hath prepared that we ſhould walke in them.* If any workes be crowned, it is certen that the ſufferings of Martyrs ſhall be rewarded: now of them Paul ſaith, Rom. 8. 18. *The ſufferings of this life are* not worthie *of the glorie to come.* Where then is the value and dignitie of other workes? To this purpoſe Ambr. ſaith, *The iuſt man though he be tormented in the braſen bull is ſtill iuſt, becauſe he iuſtifieth God, and ſaith* he ſuffereth *leſſe then his*

his ſinnes deſerue.

Reaſon VI. Whoſoeuer will merit, muſt fulfill the whole lawe: but none can keepe the whole lawe: *For if we ſay we haue no ſinne we deceiue our ſelues*, 1. Ioh. 1. And he that ſinnes againſt one commandement is guiltie of the whole lawe. And what can he merit, that is guiltie of the breach of the whole lawe?

Reaſon V. We are taught to pray on this manner, *Giue vs this day our daly bread.* Wherein we acknowledge euery morſel of bread to be the meere gift of God without deſert: and therefore muſt we much more acknowledge life eternal to be euery way the gift of God. It muſt needes therefore be a ſatanicall inſolencie for any man to imagine, that he can by his workes merit eternall life, who cannot merit bread.

Reaſon VII. Conſent of the auncient Church. [e] Bernard, *Thoſe which we call our merits, are the way to the kingdeme, & not* the cauſe of raigning Auguſt. Manuali. chapter. 22. *All my hope is in the death of my Lord. His death is my merit---: my* merit is the paſſion of the Lord. *I ſhall not be voide of merits, ſo long as Gods mercies are not wanting* Baſil. on Pſal. 114.

[e] De inter pellatione Dauid. 4. vel. pſ. 72.

Eternall

Eternall rest is reserued for them, which haue striuen lawfully in this life: not for the merits *of their doings, but vpon the grace of the most bountifull God, in which they trusted.* August. on psal. 120. *He crowneth thee, because he crowneth his owne gifts, not thy merits.* And Psal. 142. *Lord thou wilt quicken me in thy iustice, not in mine: not because I haue deserued it, but because thou hast compassion.*

Obiections of Papists.

Obiect. 1. In sundrie places of Scripture, promise of reward is made to them that beleeue and doe good workes: therfore our workes doe merit: for a reward and merit be relatiues. *Answ.* Reward is twofold: of debt, and of mercie. Life euerlasting is not a reward of debt but of mercie, giuen of the good will of God, without any thing done of man. Secondly, the kingdome of heauen is properly an inheritance giuen of a father to a child, and therefore it is called a reward not properly, but by a figure or by resemblance. For as a workman hauing ended his labour, receiueth his wages: so after men haue lead their liues & finished their course in keeping faith and good

conscience,

conſcience, as dutifull children, God giueth them eternall life. And hereupon it is tearmed a reward. Thirdly, if I ſhould graunt that life euerlaſting is a deſerued reward, it is not for our workes, but for Chriſts merit imputed to vs, cauſing vs thereby to merit: and thus the relation ſtands directly between the Reward and Chriſts Merit applied vnto vs.

Obiect. II. Chriſt by his death merited that our workes ſhould merit life euerlaſting. *Anſ.* That is falſe: all we find in Scripture is, that Chriſt by his merit procured pardon of ſinne, imputation of righteouſnes, and life euerlaſting: and it is no where ſaid in the word of God, that Chriſt did merit, that our workes ſhould merit: it is a dotage of their owne deuiſing. He died not for our good works to make thē able to ſatisfie Gods anger: but for our ſinnes, that they might be pardoned. Thus much ſaith the Scripture, and no more. And in that Chriſt did ſufficiently merit life eternall for vs, by his own death: it is a ſufficient proofe that he neuer intended to giue vs power of meriting the ſame: vnleſſe we ſuppoſe that at ſome time he giues more thē is needefull. Againe, Chriſt in the office

of meditation as he is a King, Prieſt, and Prophet, admitteth no deputie or fellow. For he is a moſt perfect Mediatour, doing all things by himſelfe, without the helpe of any. And the Miniſters that diſpence the word are not his deputies, but reaſonable and voluntarie inſtruments, which he vſeth. But if men by workes can merit increaſe of grace and happines for themſelues, then hath Chriſt partners in the worke of redemption: men doing that by him, which he doth of himſelfe, in procuring their ſaluation. Nay, if this might ſtand, that Chriſt did merit, that our works ſhould merit, then Chriſt ſhould merit that our ſtained righteouſnes beeing for this cauſe not capable of merit, ſhould neuertheles merit. I call it ſtained; becauſe we are partly fleſh, and partly ſpirit: and therefore in our ſelues deſeruing the curſe of the law, though we be regenerate. Again, for one good worke we doe we haue many euil, the offence whereof defaceth the merit of our beſt deedes, and makes them too light in the balance of the law.

Obiect. III. Our workes merit by bargaine or couenant, becauſe God hath promiſed to reward them. *Anſ.* The word

word of God ſets downe two couenants: one Legall, the other Euangelicall. In the legall couenant life euerlaſting is promiſed to works, for that is the condition of the law; Doe theſe things, and thou ſhalt liue. But on this manner can no man merit life euerlaſting, becauſe none is able to doe all that the law requires; whether we reſpect the manner, or the meaſure of obedience. In the Euangelicall couenant, the promiſes that are made, are not made to any worke or vertue in man, but to the worker: not for any merit of his owne perſon or worke, but for the perſon and merit of Chriſt. For example, it is a promiſe of the goſpel, *Be faithfull vnto death, and I will giue thee the crowne of life.* Reuelat. 2. 10. Here the promiſe is not made to the vertue of fidelitie, but to the faithfull perſon; whoſe fidelitie is but a token that he is in Chriſt: for the merit of whoſe obedience God promiſeth the crowne of life: and therefore Chriſt ſaith further, *I come quickly, and will giue to euery man according to his workes:* marke, he ſaith not to the worke, or for the worke, but to the worker according to his workes. And thus the bond of all other promiſes of the Go-

pell, in which God willingly binds himselfe to reward our workes, doe not directly concerne vs, but haue respect to the person, and obedience of Christ, for whose sake alone God binds himselfe as debter vnto vs, & giues the recompence or reward, according to the measure of our faith testified by our workes. And therefore it can not be truly gathered, that workes doe merit by any promise or couenant, passed on Gods part to man. Some may say, if workes merit not, why are they mentioned in the promises? I answer, not because they merit, but because they are tokens that the doer of the worke is in Christ, for whose merit the promise shall be accomplished.

Obiect. V 1. Good workes are perfect and without fault, for they are the works of the holy Ghost, who cannot sinne: therefore they merit. *Answ.* If works did proceede onely and immediately from the holy Ghost, there could not be any fault in them: but our works come from the holy Ghost, in and by the will and vnderstanding of man: & by this means they are tainted with sinne: as water in the fountaine is both cleare and sweete,

yet

yet the ſtreames thereof paſſing through the filthie channell, are defiled thereby. Againe, they reaſon thus: That which we are bound to doe hath no fault in it: but we are bound to doe good works: therefore they are perfect. *Anſ.* The propoſition muſt be expounded: that which we are bound to doe, in it ſelfe, according to the intention of the commander, hath no fault: or, that which we are bound to doe according as we are bound to doe it, hath no fault, yet in regard of the intention of the doer, or in regard of our manner of doing, it may be faultie.

Obiect. V. Chriſt ſaith Reuel. 3. 4. that the faithfull in the Church of Sardis *ſhall walke with him in white: for they are worthie*: therefore beleeuers merit. *Anſ.* Euery beleeuer is worthie to walke with Chriſt; yet not worthie in himſelfe, but in Chriſt, to whome he is vnited, and made bone of his bone, and fleſh of his fleſh. And by reaſon of this coniunction it is, that men are ſaid to be worthie, becauſe they are inriched with Chriſts merits and righteouſnes.

Obiect. VI. 2. Tim. 4. 8. Euerlaſting

life is tearmed *a crowne*, and *a crowne of righteousnes to be giuen of a iust iudge:* therfore man for his part by his workes deserues the same. *Ans.* Euerlasting life is called a crowne onely in resemblance. For as he which runneth a race, must cõtinue and runne to the ende, and then be crowned: euen so must we continue to walke in good works vnto the ende, and then receiue eternall life. And it is called a crowne of righteousnes, not because it belongs to any man by due and desert; but because God hath bound himselfe by a promise to giue it, in performing whereof he is tearmed iust: and by vertue of this promise it is obtained and no otherwise. These are the principall obiections, by which we may iudge what the rest are. And thus we see what is the truth, namely, that merit is necessarie to saluation: yet neither merit of mans worke, or person, but the merit of Christ imputed to vs, whereby we beeing in him doe procure and deserue the fauour of God and life eternall.

The

The sixt point. Of satisfaction.

Our consent.

Conclus. I. First, we acknowledge and hold Ciuill or Politike satisfaction; that is, a recompence for iniuries, and damages offered any way to our neighbours. This Zacheus practised, when at his conuersion he restored foure-fold things gotten by forged cauillation. Againe, by ciuill satisfaction I vnderstand, the imposition of fines, mulcts, and penalties vpon offendours, and the inflicting of death vpon malefactours. For all these are satisfactions to the law, and societies of men when they are wronged. All these we maintaine as necessarie, for neither Church, nor commonwealth can well be without them; considering they are notable meanes to vphold ciuill peace: and otherwhiles they are fruits of true faith, as the satisfaction of Zacheus was.

Conclus. II. We acknowledge canonicall or Ecclesiasticall satisfaction: and that is, when any hauing giuen offence to the Church of God, or any part there-

of, doe make an open publike testimonie of their repentance. Miriam for murmuring against Moses, was stricken with leprosie, and afterward by his praier shee was clensed, and yet for all that shee must goe seuen daies out of the tent and congregation, that shee might make a kinde of satisfaction to the people for her trespasse. And in the old testament, sackcloth and ashes were signes of their satisfaction.

Conclus. III. We hold that no man can be saued, vnlesse he make a perfect satisfaction to the iustice of God for all his sinnes; because God is infinite in iustice, and therefore will either exact an euerlasting punishment, or satisfaction for the same.

The dissent or difference.

The points of our difference and dissent are these. The Church of Rome teacheth and beleeueth, that Christ by his death hath made a satisfaction for all the sinnes of men, and for the eternall punishment of them all: yet so, as they themselues must satisfie the iustice of God for the temporal punishment of their offences,

ees, either on earth or in purgatorie. We teach and beleeue, that Christ by his death and passion hath made a perfect & all-sufficient satis faction to the iustice of God for all the sinnes of men, and for the whole punishment thereof both eternall and temporall. Thus we differ, & herein we for our parts must for euer stand at difference with them: so as if there were no more points of variance but this one, it should be sufficient to keepe vs alwaies from vniting our religions, and cause vs to obey the voice of Christ, *Come out of her my people*. For as in the former points, so in this also the Papists erre, not in circumstance, but in the verie foundation and life of religion.

Our reasons.

I. A satisfaction that is made imperfect either directly or by consequent, is indeede no satisfaction at all. But the Papists make Christs satisfaction imperfect, in that they doe adde a supply by humane satisfactions: and thus much a learned schooleman, Biel in plaine words confessed. *Although* (saith he) *the passiõ of Christ be the principal merit, for which grace is conferred, the opening of the kingdome and glorie:*

Super. lib. 3. dist. 19. concl. 3.

glorie: yet is it neuer the alone and totall meritorious cause: *it is manifest, because alwaies with the merit of Christ, there concurreth some worke, as the merit of congruitie or condignitie of him that receiueth grace or glorie, if he be of yeares and haue the vse of reason: or of some other for him, if he want reason.* For that which admitts a supply by an other, is imperfect in it selfe. Therefore humane satisfactions cannot stand. Learned Papists make answer, that Christs satisfaction and mans may stand wel together. For (say they) Christs satisfactiō is sufficient in it selfe to answer the iustice of God for all sinne and punishment: but it is not sufficient to this or that man till it be applyed: and it must be applyed by our satisfaction made to God for the temporall punishment of our sinnes. But I say againe, that mans satisfaction can bee no meanes to apply the satisfaction of Christs aud I proove it thus. The meanes of applying Gods blessings and graces vnto man are twofold: some respect God himselfe, and some respect man. Those which respect God, are such whereby God on his part doth offer and conuay his mercies in Christ vnto man: of this sort are the

preaching

preaching of the word, baptisme, and the Lords supper, and these are as it were the hand of God whereby he reacheth downe and giueth vnto vs Christ with all his benefites. The other meanes of applying on mans part, are those whereby the saide benefits are receiued. Of this sort there is onely one, namely faith, whereby we beleeue that Christ with all his benefits belong vuto vs. And this is the hand of man, whereby he receiueth Christ as he is offered, or exhibited by God in the word and sacraments. As for other meanes beside these, in Scripture we finde none. Foolish therefore is the answere of the Papist, that make mens satisfactions meanes to apply the satisfaction of Christ vnto vs: for by humane satisfactions, Christ is neither offered on Gods part, not yet receiued on mans part: let them prooue it if they can. Others, not content with this their former answer say, that our satisfactions doe nothing derogate from the satisfaction of Christ: because our works haue their dignitie & merit from Christs satisfactiō: he meriting that our workes should satisfie Gods iustice for temporall punishment. But this is also absurd and false, as

the

the former was. For if Christ did satisfie that man might satisfie, then Christ doth make euery beleeuer to be a Christ, a Iesus, a Redeemer, and a priest in the same order with his owne selfe. But to make sinnfull man his owne redeemer, though it be but from temporall punishments, is a doctrine of deuils. For the holy Ghost teacheth that the priesthood of Christ is incommunicable, and cannot passe from him to another. Nowe to make satisfaction for sinne or any part of the punishment thereof, is a dutie, or a part of Christ his priesthood, and therefore to make satisfaction is a worke that cannot passe from his person to the person of any man. Againe, if Christ by his satisfaction giue power to man to satisfie, thē man doth satisfie by Christ, & Christ beside his owne satisfaction vpon the crosse, must daily satisfie in man to the ende of the world: but this cannot be for Christ vpon the crosse, when death was vpon him, said, *It is finished*, that is, I haue fully satisfied for all the sinnes of mankind, both in respect of the fault and punishment. As for Christs buriall and resurrection which followeth his death, they serued not to satisfie but to confirme

Heb. 7. 24.

firme and ratifie the ſame. Againe Paul ſaith, 2. Cor 5. 12. He that knew no ſin was made *ſinne for vs*, that is, the puniſhment of ſinne for vs: but if the Church of Rome ſay true, that Chriſt doth daily ſatisfie, then Paul ſpake to ſhort, and ſhould haue ſaide further, that Chriſt was made ſinne *for vs, and in vs too*: and that God was not onely in Chriſt but *alſo in vs* reconciling the world to himſelfe. But Paul neuer knew this learning: and therefore let them turne thēſelues which way they wil, by putting a ſupplement to Chriſts ſatisfaction, they doe indeed annihillate the ſame.

Reaſon II. In ſundrie places of Scripture, eſpecially in the Epiſtles of Paul: we are ſaid to be redeemed, iuſtified, and ſaued *Freely*: which word *Freely*, doth import that we are iuſtified and ſaued without any thing done on our part or by our ſelues in the matter of our ſaluation: and if this be ſo, then can we doe nothing at all that may ſatisfie the iuſtice of god for the leaſt puniſhment of our ſins. If we ſatisfie in our owne perſons we are not ſaued freely: and if we be ſaued freely, we make no ſatisfaction at all.

Reaſon. III. We pray daily, *forgiue*

vs

vs our sinnes: nowe to plead pardon, and to satisfie for our sinnes be contrarie: & for all things, for which we can make satisfaction, we neede not craue a pardon: but we are taught in the foresaid petition wholly and onely to vse the plea of pardon for our sinnes, and therefore we acknowledge that we cannot make any satisfaction at all.

Reason IV. The iudgement of the auncient Church. Tertul. de Baptism. *Guiltinesse beeing taken away, the* punishment is also taken away, * August. *Christ by taking vpon him the punishment and not the fault, hath done away both fault and* the punishment. And Tom. 10. hom. 5. he saith, *when we are gone out of this world, there will remaine no compunction or satisfaction.* Some newe Editions haue foisted in the worde [*aliqua*] and so haue turned the sense on this manner: *There will remaine no compunctiō or some satisfaction.* But this is flat against Augustines meaning who saith a little before *that when the waie is ended there is no compounding of our cause with any*. Chrisost. præm. in Esa. *Say not to me, I haue sinned: how shall I be freed from so many sinnes? Thou canst not: but thy God can. Yea, and he will so*

* Serm. 37. de verbis Apost.

blot

blot out thy ſinnes that there ſhall remaine no print of them: *which thing befalls not the bodie, for when it is healed there remains a skarre: but God as ſoone as he exempts thee from puniſhment, he giueth thee iuſtice.* Ambroſe ſaith, *I reade of Peters teares, but I reade not* of his ſatisfaction. Againe, *let vs adore Chriſt that he may ſay vnto vs, feare not thy ſinnes of this worlde, nor the waues of bodily ſufferings: I haue remiſſion of ſinnes.* Hierome ſaith in Pſal. 31. *The ſinne that is couered is not ſeene, the ſinne that is not ſeene is not imputed: that which is* not imputed, is not puniſhed. Chryſoſtome in Mathew, hom. 44. *Among all men, ſome indure puniſhment in this life and the life to come: others in this life alone: others alone in the life to come: others neither in this life nor in the life to come. There alone, as Diues, who was not lerd ſo much as of one drop of water, Here alone, the inceſtuous man among the Corinthians. Neither here nor there, as the Apoſtles & Prophets, as alſo Iob and the reſt of this kinde: for they indured* no ſufferings for puniſhment, *but that they might be knowne to be conquerours in the fight.*

Luc. 22. Petrinegat.

De bono mor.

Obiections of Papists.

1 Obiect. Leuit 4. Moses according to Gods commandement prescribed seuerall sacrifices for seuerall persons: & they were meanes of satisfaction for the temporall punishments of their daily sinnes.

Answ. Those sacrifices were onely signes and types of Christs satisfaction to be offered to his father in his alone sacrifice vpon the crosse: and whosoeuer offered any sacrifice in the olde testament, did thus and no otherwise esteem of it, but as a tipe & figure of better things. Secondly, the saide sacrifices were satisfactions to the Church, whereby men did testifie their repentance for their offences, and likewise their desire to be reconciled to God and men. And such kinde of satisfactions, we acknowledge.

11. Obiect. Men, whose sinnes are all pardoned, haue afterward sundrie crosses and afflictions laide vpon them, vnto the ende of their dies: therefore in all likelihoode they make satisfaction to god for temporall punishments. As for example, the Israelites for murmuring against the Lord in the wildernesse were barred all from the lande of promise; &

the

the like befell Moses and Aaron for not glorifying God, as they should haue don at the waters of strife. *Ans.* Man must be considered in a twofold estate, as he is vnder the law; and as he is vnder grace. In the first estate, all afflictions are curses or legall punishments, be they little or great: but to them that are in the second estate and beleeue in Christ, though the same afflictions remaine, yet doe they change their habite or condition, and are the actions of a Father seruing to be trialls, corrections, preuentings, admonitions. 1. Cor. 11. 32. *When we are iudged, we are nurtered of the Lord.* and, Heb. 12. 7. *If we indure chastisment, God offereth himselfe vnto you as children.* And Chrysost. saith, 1. Cor. hom. 28. *When we are corrected of the Lord, it is more for our admonition then damnation: more for a medicine then for a punishment: more for a correction then for a penaltie.* And whereas god denied the beleeuing Israelites, with Moses and Aaron to enter into the land of Canaan, it cannot be prooued that it was a punishment or penaltie of the law vpon them. The Scripture saith no more but that it was an admonition to all mē in all ages following, to take heed

offences, as Paul writeth, *All these things came vnto them for ensamples*, and were *written for our admonition*, 1. Corinth. 10. 11.

Obiect. III. Dauid was punished after his repentance for his adulterie, for the child died, and he was plagued in his owne kinde, in the incest of Absolon: & when he had numbred the people he was yet punished in the death of his people, after his owne repentance. *Answ.* I answer as before that the hand of God was vpon Dauid after his repentance: but yet the iudgements which befell him were not curses vnto him properly, but corrections for his sinnes, and trialls of his faith, and meanes to preuent further sinne, and to renewe both his faith and repentance: as also they serued to admonish others in like case; for Dauid was a publike person and his sinnnes were offensiue, both within the Church of god and without.

Obiect. IV. The Prophets of God, when the people are threatned with the plague, famine, sword, captiuitie, &c. exhort them to repent and to humble themselues in sackcloth and ashes: and thereby they turned away the wrath of God

God that was then comming forth againſt them. Therefore by temporall humiliation, men may eſcape the temporall puniſhments of the Lord. *Anſw.* Famine, ſword, baniſhment, the plague, & other iudgements ſent on Gods people, were not properly puniſhments of ſinne, but onely the corrections of a father, whereby he humbled them that they might repent: or thus, they were puniſhments tending to correction, not ſeruing for ſatisfaction. And the puniſhments of god are turned from them, not becauſe they ſatisfie the iuſtice of God in their owne ſufferings, but becauſe by faith they lay hold on the ſatisfaction of the Meſſias, and teſtifie the ſame by their humiliation and repentance.

Obiect. V. Dan. 4. 24. Daniel giueth this counſell to Nabuchadnezar, *redeeme thy ſinnes by iuſtice, and thine iniquities by almes deedes*. Behold (ſay they) almes deedes are made meanes to ſatisfie for mans iniquities. *Anſw.* The word which they tranſlate to *redeeme*, [as the moſt learned in the Chalde tongue with one conſent auouch] doth properly ſignifie to breake off, as if the Prophet ſhould

say: O King, thou art a mightie Monarch, and to inlarge thy kingdome thou hast vsed much iniustice and crueltie, therefore nowe repent of thine iniquitie, and breake off these thy sinnes, testifie thy repentance by doing iustice, & giue almes to the poore whome thou hast oppressed. Therefore here is nothing spoken of satisfaction for sinne, but onely of testificatiō of repentance by the fruites thereof.

Obiect. VI. Math. 3. 2. Doe penance: & bring forth fruits worthy of penance, which (say they) are works of satisfaction inioyned by the priest. *Ans.* This text is absurd: for the word μετανοειτε, signifieth thus much, *change your mindes* from sin to god, & testifie it by good workes, that is, by doing the duties of the morall lawe: which must be done, not because they are meanes to satisfie Gods iustice for mans sinne, but because they are fruits of that faith & repētance which lies in the heart.

Obiect. VII. 2, Cor. 7. 10. Paul setteth downe sundrie fruits of repentance: whereof the last is *reuenge*, whereby repentant persons punish themselues, thereby to satisfie Gods iustice for the temporall punishment of their sinnes. *Answ.*

A repentant sinner must take reuenge of himselfe, and that is onely to vse all meanes which serue to subdue the corruption of his nature, to briole carnall affections and to mortifie sinne: and these kinde of actions are *restrainments* properly, and not punishments: and are directed against the sinne and not against the person.

Lastly they make three workes of satisfaction, praier, fasting, & almes deedes. For the first it is meere foolishnesse to thinke, that man by praier can satisfie for his sinnes, It is all one as if they had saide, that a begger by asking of almes should deserue his almes: or, that a debter by requesting his creditour to pardon his debt, should thereby pay his debt. Secondly, fasting is a thing indifferent, of the same nature with eating and drinking and of it selfe conferreth nothing to the obtainement of the kingdome of heauen, no more then eating and drinking doth. Thirdly and lastly almes deedes cannot be workes of satisfaction for sins. For when we giue them as we ought, we doe but our dutie, whereunto we are bound. And we may as well say, that a man by paying one debt may dis-

charge another: as to say that by doing his dutie he may satisfie Gods iustice for the punishemt of his sinnes. These we confesse be fruits of faith, but yet are they no workes of satisfaction: but the onely and all-sufficient satisfaction made to Gods iustice for our sins, is to be found in the person of Christ, beeing procured by the merit of his death, and his obedience. And thus our doctrine touching satisfaction is cleared: and it is to be learned carefully of our common people, because the opinion of humane satisfaction is naturall, and stickes fast in the heart of naturall men. Hereupon when any haue sinned, and feele touch of conscience any way, their manner is, then to performe some outward humiliation & repentance, thinking thereby to stoppe the mouth of conscience, and by doing some ceremoniall duties to appease the wrath of God for their sinnes. Yea, many thinke to satisfie Gods iustice by repeating the Creede, the Lords prayer, and the tenne Commandements, so foolish are they in this kinde.

The ſeuenth point. Of Traditions.

Traditions are doctrines deliuered from hand to hand, either by worde of mouth, or by writing, beſide the written word of God.

Our Conſent.

Concluſ. 1. We hold that the very word of God, hath beene deliuered by tradition. For firſt God reuealed his will to Adam by word of mouth: and renewed the ſame vnto the Patriarkes, not by writing, but by ſpeech, by dreames, and other inſpirations: and thus the word of God went from man to man for the ſpace of two thouſand and foure hundred yeares, vnto the time of Moſes who was the firſt pen-man of holy ſcripture, For as touching the propheſie of Enoch, we commonly holde it was not penned by Enoch, but by ſome Iewe vnder his name. And for the ſpace of this time, men worſhipped God and held the articles of their faith by tradition, not from men but immediately from God himſelfe. And the hiſtorie of the newe teſta-

ment (as ſome ſay) for eightie yeares, as ſome others thinke, for the ſpace of twētie yeares and more, went from hand to hand by tradition, till penned by the Apoſtles, or beeing penned by others was approoued by them.

Concluſ. 11. We hold that the Prophets, our Sauiour Chriſt, and his Apoſtles, ſpake and did many things good and true, which were not written in the Scriptures: but either came to vs, or to our ancetours onely by tradition. As 2. Tim. 3. 20. it is ſaid, that *Iannes and Iambres were the Magitians that withſtood Moſes*: now in the books of the old teſtament we ſhall not finde them once named, and therfore it is like, that the Apoſtle had their names by tradition, or by ſome writings then extant among the Iewes. So Hebr. 12. 21. the author of the Epiſtle recordeth of Moſes, that when he ſaw a terrible ſight in Mount Sinai, he ſaid, *I tremble and am afraid*: which words are not to be found in all the bookes of the old teſtament. In the Epiſtle of Iude mention is made, *that the Deuill ſtroue with Michael the Archangel about the bodie of Moſes*: which point (as alſo the former) conſidering it is not to be found

in

found in holy writ, it ſeemes the Apoſtle had it by tradition from the Iewes. That the Prophet Eſai was killed with a fullers clubbe, is receiued for truth, but yet not recorded in Scripture: and ſo likewiſe that the Virgin Marie liued and died a virgin. And in Eccleſiaſticall writers many worthie ſayings of the Apoſtles and other holy men are recorded, and receiued of vs for truth, which neuertheleſſe are not ſet downe in the bookes of the olde or new Teſtament. And many things we hold for truth not written in the word, if they be not againſt the word.

Concluſ. III. We hold that the Church of God hath power to preſcribe ordinances, rules, or traditions, touching time, and place of Gods worſhip, and touching order and comelines to be vſed in the ſame: and in this regard, Paul 1. Cor. 11. 2. commendeth the Church of Corinth for keeping his traditions, and Act. 15. the Councell at Ieruſalem decreed that the Churches of the Gentiles ſhould abſtaine frō blood, and from things ſtrangled. This decree is tearmed a tradition, and it was in force among thē

ſo

ſo long as the offence of the Iewes remained. And this kind of traditions whether made by generall Councels or particular Synods, we haue care to maintaine and obſerue: theſe caueats being remembred: firſt that they preſcribe nothing childiſh or abſurd to be done: ſecondly that they be not impoſed as any parts of Gods worſhip: thirdly, that they be ſeuered from ſuperſtition or opinion of merit: laſtly that the Church of God be not burdened with the multitude of them. And thus much we hold touching Traditions.

The difference.

Papiſts teach, that beſide the written word, there be certain vnwritten traditions, which muſt be beleeued as profitable and neceſſarie to ſaluation. And theſe they ſay are twofold: Apoſtolicall, namely ſuch as were deliuered by the Apoſtles and not written; and Eccleſiaſticall, which the Church decreeth as occaſion is offered. We holde that the Scriptures are moſt perfect, cõtaining in them all doctrines needfull to ſaluation, whether they concerne faith or manners: & therefore we acknowledge no ſuch traditions

ditions beſide the written worde, which ſhall be neceſſarie to ſaluation: ſo as he which beleeueth them not, cannot be ſaued.

Our reaſons.

Teſtimonie I. Deutr. 4. 2. *Thou ſhalt not adde to the words that I commande thee, nor take any thing therefrom.*: therefore the written worde is ſufficient for all doctrines pertaining to ſaluation. If it be ſaid that this commandement is ſpoken as well of the vnwritten as of the written word, I anſwere: that Moſes ſpeaketh of the written word onely: for theſe very words are a certen preface which he ſet before a long commentarie made of the written lawe, for this ende to make the people more attentiue, and obedient.

Teſtimonie II. Iſai. 8. 20. *To the law and to the teſtimonie. If they ſpeake not according to this worde, it is becauſe there is no light in them.* Here the Prophet teacheth what muſt be done in caſes of difficultie. Men muſt not runne to the wizard or ſouthſaier, but to the lawe and teſtimonie, and here he commendes the written word as ſufficient to reſolue

all

all doubts and ſcruples in conſcience whatſoeuer.

Teſtimonie III. Iohn, 20 31. *Theſe things were written that ye might beleeue that Ieſus is the Chriſt, and in beleeuing might haue euerlaſting life.* Here is ſet downe the full ende of the Goſpell, & of the whole written word: which is to bring men to faith and conſequently to ſaluation: and therefore the whole ſcripture alone is ſufficient to this ende without traditions. If it be ſaide, that this place muſt be vnderſtoode of Chriſts miracles onely: I anſwere, that miracles without the doctrine of Chriſt and knowledge of his ſufferings, can bring no man to life euerlaſting, and therefore the place muſt be vnderſtood of the doctrine of Chriſt and not of his miracles alone, as Paul teacheth, Gal. 8. 1. *If we or an angel from heauen preach vnto you any thing* beſide that *which we haue preached, let him be accurſed.* And to this effect he blames them that taught but a diuers doctrine to that which he had taught, 1. Tim. 1. 3.

Teſtimonie IV. 2. Tim. 3. 16. 17. *The whole Scripture is giuen by inſpiration of God & is profitable to teach, to improoue, to*

correct.

correct, and to inſtruct in righteouſnes, that the man of God may be abſolute, beeing made perfect vnto euery good worke. In theſe wordes be contained two arguments, to prooue the ſufficiencie of the Scripture without vnwritten verities. The firſt: that which is profitable to theſe foure vſes: namely, to teach all neceſſarie trueth, to confute all errours, to correct faults in manners, and to inſtruct in righteouſneſſe, that is, to informe all men in all good duties, that is ſufficient to ſaluation. But ſcripture ſerueth for all theſe vſes: and therefore it is ſufficient: and vnwritten traditions are ſuperfluous. The ſecond: that which can make the man of God, that is Prophets, and Apoſtles, and the miniſters of the word, perfect in all the duties of their callings: that ſame worde is ſufficient to make al other men perfect in all good workes. But Gods word is able to make the man of God perfect. Therefore it is ſufficient to preſcribe the true and perfect way to eternall life, without the helpe of vnwritten traditions.

V. The iudgement of the Church. Tertul. [e] ſaith, *Take from hereticks the opinions which they maintaine with the heathen,*

[e] de reſurrect. carnis.

then, that they may defend their questions by Scripture alone, *and they cannot stand.* Againe, *We neede no curiositie after Christ Iesus, nor inquisition after the Gospel. When we beleeue it, we desire to* beleeue nothing beside: *for this we first beleeue that there is* nothing more *which we may beleeue.* Hierome on Matth. 23. writing of an opinion that Iohn Baptist was killed, because he foretold the comming of Christ, saith thus; *This, because it hath not authoritie from Scriptures, may as easily be contemned as approoued.* In which words, there is a conclusion with a *minor*, and the *maior* is to be supplied by the rules of logicke, thus: That which hath not authoritie from Scriptures, may as easily be contemned as approoued: but this opinion is so: therefore. Behold a notable argument against all vnwritten traditions. Augustine booke 2. c. 9. de doct. Christ. *In those things which are plainly set downe in Scripture, are found* all those points which containe faith and manners *of liuing well.* Vincentius Lirinen. saith, *the Canon of the Scripture is perfect, and fully sufficient to it selfe* for all things.

Beside these testimonies, other reasons there be that serue to prooue this point.

I. The

I. The practise of Christ and his Apostles, who for the confirmation of the doctrine which they taught, vsed alwaies the testimonie of Scripture, neither can it be prooued, that they euer confirmed any doctrine by tradition. Act. 26. 22. *I continue vnto this day, witnessing both to small and great, saying* none other things then those *which the Prophets and Moses did say should come.* And by this we are giuen to vnderstand, that we must alwaies haue recourse to the written word, as beeing sufficient to instruct vs in matters of saluation. II. If the beleeuing of vnwritten traditions were necessarie to saluation, then we must as well beleeue the writings of the auncient Fathers as well as the writings of the Apostles, because Apostolicall traditions are not elsewhere to be found but in their bookes. And we may not beleeue their sayings as the word of God, because they often erre beeing subiect to errour: and for this cause their authoritie, when they speake of traditions, may be suspected: and we may not alwaies beleeue thē vpon their word.

Obiections for Traditions.

First they alleadge, 2. Thess. 2. 15.

where

where the Apoſtle biddes that Church keepe the *ordinances which he taught thē either by word or letter*. Hence they gather, that beſide the written word, there be vnwritten traditions, that are indeede neceſſarie to be kept and obeied. *Anſ.* It is very likely, that this Epiſtle to the Theſſalonians was the firſt that euer Paul writ to any Church, though in order it haue not the firſt place; and therefore at the time when this Epiſtle was penned, it might well fall out, that ſome things needefull to ſaluation were deliuered by word of mouth, not beeing as yet written by any Apoſtle. Yet the ſame things were afterward ſet downe in writing, either in the ſecond epiſtle or in the epiſtles of Paul.

Obiect. 11. That *Scripture is Scripture*, is a point to be beleeued, but that is a tradition vnwritten; and therefore one tradition there is not written, that we are to beleeue. *Anſ.* That the bookes of the old and new Teſtament are Scripture, it is to be gathered and beleeued not vpon bare tradition, but from the very bookes themſelues, on this manner. Let a man that is indued with the ſpirit of diſcerning, read the ſeuerall bookes, with-

all

all let him consider the professed author thereof which is God himselfe, and the matter therein contained, which is a most diuine and absolute truth full of pietie: the manner and forme of speach, which is full of maiestie in the simplicitie of words. The ende whereat they wholly aime, which is the honour and glorie of God alone, &c. and he shall be resolued that Scripture is Scripture, euen by the Scripture it selfe. Yea, and by this meanes he may discerne any part of Scripture, from the writings of men whatsoeuer. Thus then Scripture prooues it selfe to be Scripture: and yet we despise not the vniuersall consent or tradition of the Church in this case: which though it doe not perswade the conscience, yet is it a notable inducement to mooue vs to reuerence, and regard the writings of the Prophets and Apostles. It will be said, where is it writtē that Scripture is Scripture? I answer, not in any one particular place or booke of scripture, but in euery line and page of the whole bible to him that cā read with the spirit of discerning, and can discerne the voice of the true Pastour, as the sheepe of Christ can doe.

Obiect. III. Some books of the canon

of the Scripture are loſt, as the *booke of the warres of God.* Num. 21. 14. *The booke of the iuſt.* Ioſu. 10. 13. the bookes of Chronicles of the kings of Iſrael and Iuda. 1. King. 14. 19 the bookes of certaine Prophets, Nathan, Gad, Iddo, Ahiah, and Semiah: and therfore the matter of theſe bookes muſt come to vs by tradition. *Anſ.* Though it be graunted that ſome bookes of Canonicall Scripture be loſt; yet the Scripture ſtill remaines ſufficient, becauſe the matter of thoſe bookes (ſo farforth as it was neceſſarie to ſaluation) is contained in theſe bookes of Scripture that are now extant. Againe, I take it to be a truth (though ſome thinke otherwiſe) that no part of the Canon is loſt: for Paul ſaith, *Whatſoeuer things were written aforetime, were writtē for our learning, that we through patience and comfort of the Scriptures, &c.* Rom. 15. 4. where he takes it for granted, that the whole Canon of holy Scripture was then extant. For if he had thought, that ſome bookes of Scripture had beene loſt, he would haue ſaide; whatſoeuer was written and is now extant, was written for our learning and comfort. For bookes that are loſt ſerue neither for learning

nor

nor comfort. Againe, to hold that any bookes of Scripture ſhould be loſt, calls into queſtion Gods prouidence, and the fidelitie of the Church, who hath the books of God in keeping, and is therfore called the pillar & ground of truth. And touching the bookes before mentioned, I anſwer thus: The booke of the warres of God, Num. 21. 14. might be ſome ſhort bill or narration of things done among the Iſraelites, which in the daies of Moſes went from hand to hand. For ſometime a booke in Scripture, ſignifieth *aroule* or *Catalogue*, as the firſt chapter of Matthew, which containeth the genealogie of our Sauiour Chriſt, is called *the booke of the generation of Ieſus Chriſt*. Againe, the *booke of the iuſt*, & the books of Chronicles, which are ſaid to be loſt, were but as the Chronicles of England are with vs: euen politicke records of the acts and euents of things, in the kingdome of Iuda and Iſrael: out of which the Prophets gathered things neceſſarie to be knowne, and placed them in holy Scripture. As for the bookes of Iddo, Ahiah, Semiah, Gad, and Nathan, they are contained in the books of the Kings and Chronicles and in the bookes of

Samuel, which were not written by him alone, but by ſundrie Prophets, 1. Chr. 29.29. as alſo was the booke of Iudges. As for the books of Salomon which are loſt, they did not concerne religion and matters of ſaluation, but were concerning matters of Philoſophie and ſuch like things.

Obiect. IV. Moſes in Mount Sina, beſide the written law, receiued from God a more ſecret doctrine, which he neuer writ, but deliuered by tradition or word of mouth to the Prophets after him: and this the Iewes haue now ſet downe in their *Cabala*. *Anſ.* This indeede is the opinion of ſome of the Iewes, whome in effect and ſubſtance ſundrie Papiſts follow: but we take it for no better then a Iewiſh dotage. For if Moſes had knowne any ſecret doctrine beſide the written law, he could neuer haue giuen this commandement of the ſaid law, *Thou ſhalt not adde any thing thereto.*

Obiect. V. Heb. 5.12. Gods word is of two ſorts, *milke*, and *ſtrong meat*. By milke, we muſt vnderſtand the word of God written, wherein God ſpeakes plainly to the capacitie of the rudeſt: but

ſtrong

ſtrong meate is vnwritten traditions, a doctrine not to be deliuered vnto all, but to thoſe that grow to perfection. *Anſ.* We muſt know, that one and the ſame word of God is milke and ſtrong meate, in regard of the manner of handling and propounding of it. For beeing deliuered generally and plainly, to the capacitie of the ſimpleſt, it is milke; but beeing handled particularly and largely, and ſo fitted for men of more vnderſtanding, it is ſtrong meate. As for example: the doctrine of the creation, of mans fall, and redemption by Chriſt, when it is taught ouerly and plainly, it is milke: but when the depth of the ſame is throughly opened, it is ſtrong meate. And therefore it is a conceit of mans braine, to imagine that ſome vnwritten word is meant by ſtrong meate.

Obiect. VI. Sundrie places of Scripture be doubtful: and euery religion hath his ſeuerall expoſition of them, as the Papiſts haue theirs, and the Proteſtants theirs. Now then ſeeing there can be but one truth, when queſtion is of the interpretation of Scripture, recourſe muſt be had to the tradition of the Church, that the true ſenſe may be determined,

Aug. de doct. Chriſt. l. 2.

and the queſtion ended. *Anſ.* It is not ſo; but in doubtfull places Scripture it ſelfe is ſufficient to declare his owne meaning: firſt, by the analogie of faith, which is the ſumme of religion gathered out of the cleareſt places of Scripture: ſecondly, by the circumſtances of the place, and the nature and ſignificatiō of the words; thirdly, by conference of place with place. By theſe and like helps contained in Scripture, we may iudge which is the trueſt meaning of any place. Scripture it ſelfe is the text, and the beſt gloſſe. And the Scripture is falſly tearmed the matter of ſtrife, it beeing not ſo of it ſelfe, but by the abuſe of man.

And thus much for our conſent concerning Traditions, wherein we muſt not be wauering but ſteadfaſt, becauſe notwithſtanding our renouncing of Poperie, yet Popiſh inclinations and diſpoſitions be rife among vs. Our common people maruelouſly affect humane traditions; yea mans nature is inclined more to be pleaſed with them, then with the word of God. The feaſt of the natiuitie of our Sauiour Chriſt, is onely a cuſtom and tradition of the Church, and yet men are commonly more carefull to

keepe

keepe it then the Lords day, the keeping whereof ſtands by the morall law. Poſitiue lawes are not ſufficient to reſtraine vs from buying and ſelling on the Sabbath; yet within the twelue daies no man keepes market. Againe, ſee the truth of this in our affection to the miniſterie of the word: let the Preacher alledge Peter and Paul, the people count it but common ſtuffe, ſuch as any man can bring: but let men come and alledge Ambroſe, Auſtine, and the reſt of the fathers; oh, he is the man, he is alone for them. Againe, let any man be in danger any way, and ſtraight he ſendeth to the wiſe man or wizzard: Gods word is not ſufficient to comfort & direct him. All this argues that Poperie denied with the mouth, abides ſtill in the heart: and therefore we muſt learne to reuerence the written word, by aſcribing vnto it all manner of perfection.

The eight point. Of vowes.

Our Conſent.

Touching vowes this muſt be known, that we doe not condemne them altogether, but onely labour to reſtore the pu-

ritie of doctrine touching this point, which by the Church of Rome from time to time hath beene corrupted and defaced. We hold therefore that a vow is a promise made to God touching some duties to be performed vnto him: and it is twofold, generall, or speciall. The generall vow is that which concernes all beleeuers: and it is made in the couenant both of the law, and of the Gospel. I will here onely speak of the vow which is made in the couenant of the Gospel, in which there be two actions: one of God, the other of man. God in mercie on his part promiseth to men the remission of sinnes and life euerlasting: and man againe for his part promiseth to beleeue in Christ, and to obey God in all his commaundements. All men euer made this vow vnto God, as the Iewes in circumcision: which also they renewed so often as they receiued the Passeouer: and in the newe Testament all that are baptized doe the like. And in baptisme this vow is called the stipulation of a good conscience, whereby we purpose to renounce our selues, to beleeue in Christ, and to bring forth the fruits of true repentance: and it ought to be renu-

ed

ed ſo oft as we are partakers of the ſupper of the Lord. This vowe is neceſſarie and muſt be kept as a part of the true worſhip of God; becauſe it is a promiſe, wherein we vowe to performe all duties commanded of God either in the lawe or in the Goſpell. It may be demanded, conſidering we are bound to obedience, how wee binde our ſelues in baptiſme thereto. *Anſw.* Though we be alreadie bound partly by nature & partly by the written word, yet may we renue the ſame bonde in a vowe, and he that is bound may further binde himſelfe, ſo it be for this ende, to helpe his dulnes for want of zeale, and to make himſelfe more forward in duties of loue to men and the worſhip of God: to this ende Dauid ſware to keepe the lawe of God. Pſal. 119. 116. though he were bound vnto it by nature & by the written law it ſelfe.

The ſpeciall vowe is that, which doth not reach to the perſon of all beleeuers, but onely concernes ſome ſpeciall men vpon ſome ſpeciall occaſions. And this kind of vowe is twofold. The firſt, is the vowe of a ceremoniall dutie in the way of ſeruice to God: and it was in practiſe in the Church of the Iewes vnder

the

the olde Teſtament: examples hereof are two eſpecially, the firſt was the vowe of the Nazarites, whereto no kind of men were bound by Gods commaundement, but they bound themſelues: God onely preſcribing the manner and order of keeping the ſame with rites pertaining thereto, as abſtinence from wine, the not cutting of their haire, and ſuch like. The ſecond example is of the Iewes, when of their owne accords, they vowed to giue God houſe or land, ſheepe, or oxen, or any like things, for the maintenance of the legall worſhip: and of this alſo God preſcribeth certaine rules, Leuit. 27. Now theſe vowes were part of the Iewiſh pedagogue or ceremonial law, wherin God trained vp the Iewes in the old teſtament: and being obſerued of them they were parts of Gods worſhip: but now vnder the goſpell they are not: being all aboliſhed with the ceremoniall lawe, to which Chriſt put an ende at his death vpon the croſſe. It is true Paul made a vowe, and ſince kept the ſame, in the time of the newe Teſtament, Act. 18. yet not as a part of Gods worſhip: but as a thing indifferent for the time, wherein he only condeſcended to the weakenes

of the Iewes, that by this meanes he might bring them the better vnto Christ. And whereas Christ is called a Nazarite, Math. 2. 23. we may not thinke he was of that very order, because he did not abstaine from wine: but he was so tearmed because he was the veritie and accomplishment of this order. For by it was signified that Gods Church was a peculiar people seuered or chosen out of the world, and that Christ in respect of holines was also seperated frō all sinners. And the words in S. Mathew, *he shall be called a Nazarite*, are borrowed from the booke of Iudges, cap. 13. where they are properly spoken of Sampson, and in type or figure of Christ. For as Sāpson saued Israell by his death, so did Christ saue his Church. And as Sampson killed his enemies more by death then by life, so did Christ. It is plaine therefore that this kinde of vowe bindeth not vs: for there are no more ceremonies to be kept vnder the Gospell for parts of Gods worship, but the outward rites of Baptisme and the Lordes Supper. Vowes concerning meates, and drinks, attire, touching, tasting, times, place, daies, were proper to the Iewes.

The

The ſecond kinde of ſpeciall vowe is that whereby a man promiſeth freely to performe ſome outward and bodily exerciſe, for ſome good ende: and this vow alſo (if it be made accordingly) is lawefull, and belongs both to the Church of the olde and newe teſtament. In the olde we haue the example of the Rekabites. Ier. 35. who by the appointment of Ionadab their father abſtained from ſtrong drinke, and wine, from planting vineyardes and orchardes: whereby Ionadab intended onely to breake them before hand, and to acquaint them with their future condition and ſtate, that they ſhould be ſtrangers in a forraine land; that ſo they might prepare themſelues to indure hardnes in the time to come. And now in the new teſtament we haue warrant in like manner to vowe: as if a man by drinking of wine or ſtrong drinke, finde himſelfe prone to drunkenneſſe, he may vowe with himſelfe to drinke no more wine nor ſtrong drinke for ſo long time, as he feeles the drinking thereof will ſtirre vp his infirmitie, and miniſter occaſion of ſinning. Of this kinde alſo are the vowes in which we purpoſe and promiſe to God, to keepe ſet times of

faſting

fasting, to taske our selues in praier and reading of holy scriptures, and to giue set almes for speciall causes knowne to our selues, and to doe sundrie like duties. And that we be not deceiued in making such vowes, certen rules must be remembred: I. that the vowe be agreeable to Gods will and word: for if it be otherwise, the making as also the keeping thereof is sinne. Vowes must not be the bondes of iniquitie. II. It must so be made, that it may stand with christian libertie. For we may not make such things necessarie in conscience, which God hath made free. Nowe Christian libertie allowes vnto vs the free vse of all thinges indifferent, so it be out of the case of offence. Hence it followes that vowes must be made and kept or not kept, so farreforth as in conscience they may stande or not stande with our libertie purchased by Christ. II. The vowe must be made with consent of superiours, if we be vnder gouernment. Thus among the Iewes the vowe of a daughter might not stand vnles the consent of Parents came thereunto. III. It must be in the power and abilitie of the maker thereof, to doe or not to doe, A

vowe

vowe made of a thing impossible, is no vowe. V. It must be agreeable to the calling of him that maketh it: that is, both to his generall calling as he is a Christian, and to that particular calling wherein he liueth. If it be against either one or both, it is vnlawfull. VI. It must be made with deliberation. Rash vowes be not lawefull, though the things vowed may be done lawefully. VII. The ende must be good, which is to preserue and exercise the giftes of faith, praier, repentance, obedience, and other vertues of the minde: as also to testifie our thankfulnes vnto God for blessings receiued. These are the principall rules that must be obserued in making of vowes: and herewithall must be remembred that vowes made on this manner, are by themselues no part of Gods worship, but onely helpes and furtherances thereunto: and thus are we to esteeme of all the vowes of the newe Testament. And thus much of speciall vowes, and of our consent herein.

The dissent or difference.

The points of difference betweene vs touching vowes are especially three. I.

The Church of Rome teacheth that in the newe Teſtament wee are as much bound to make vowes, as was the Church of the Iewes, and that euen in externall exerciſes. We ſay no: conſidering the ceremoniall lawe is nowe abolished: and we haue onely two ceremonies by commaundement to be obſerued, baptiſme, and the ſupper of the Lord. Againe we are not ſo much bound to make or keepe vowes as the Iewes were: becauſe they had a commaundement ſo to doe, and we haue none at all. But they alleadge to the contrarie the Prophet Eſay, cap. 19. 20. who ſpeaking of the time of the goſpell, ſaith, *the Egyptians ſhall knowe the Lord, and ſhall vowe vnto him and keepe it.* I anſwere two waies: firſt, that the Prophet in this place expreſſeth and ſignifieth the ſpirituall worſhip e of the newe teſtament by ceremoniall worſhip then vſed: as he doth alſo in the laſt chapter where he calleth the miniſters of the newe teſtament *Prieſts & Leuites.* Secondly, we graunt, the Church of the newe teſtament makes vowes vnto God, but they are of morall and euangelicall duties: which muſt not be left vndone: and if vowing will indeed

deed further then, it is not to be neglected. And therefore so oft as we come to the Lords Table, we in heart renewe the vowe and promise of obedience. And though vowes be made of things and actions indifferent, yet are they not any parts of gods worships which is the point to be proued.

Againe they alleadge. Psal. 75. 11. *Vowe vnto God and performe it.* And they say that this commaundement bindes all men. *Answ.* That commandement first bindes the Iewes to the making of ceremõial vowes. Againe Dauid here speakes of the vowing of praise & thankesgiuing vnto God: and so he expoundes himselfe, Psal. 56. 12. *My vowes are vpon me, I will offer praises vnto God:* and this vowe indede concerneth al men because it respects a morall dutie, which is to set forth the praise of God.

II. Point of difference. They also hold that vowes made euen of things not cõmaunded, as meates, drinkes, attire, &c. are partes of Gods worship, yea that they tende to a state of perfection, in that the keeping of them brings men to an higher estate then the keeping of the law can doe. We flatly say, no: holding that

lawfull vowes be certaine ° ſtaies and props of Gods worſhip, & not the worſhip it ſelf. For Paul ſaith plainly, 1. Tim. 4.8. *Bodily exerciſe profiteth little, but godlines is profitable for much.* Againe, as Gods kingdome is, ſo muſt his worſhip be: and Gods kingdome ſtandeth not in outward things, as in eating, drinking, and ſuch like actions: and therefore his worſhip ſtandeth not in outward things.

° adminiculis cultus divini.

III. Point of difference. They maintaine ſuch vowes to be made, as are not agreeable to the rules before named: and herein alſo we are to diſſent from them. The firſt and principall is, the vowe of continencie, whereby a man promiſeth to God to keepe chaſtitie alwaies in ſingle life, that is, out of the eſtate of wedlocke. This kind of vowe is flat againſt the word of God: and therefore vnlawfull. For Paul ſaith, 1. Cor. 7.9. *If they can not continue let them marrie.* 1. Tim. 4.1. It is *a doctrine of deuills* to forbid to marrie. Heb. 13.4. *Marriage is honourable among all, and the bed vndefiled.* Againe, this vow is not in the power of himſelfe that voweth: for continencie is the gift of God, who giueth it not vnto all, but to whome he will, and when he will, and

as long as he will. They alleadge, that in the want of continencie, fasting and praier obtaine it. *Ans.* It is not so: Gods gifts be of two sorts: some are common to all beleeuers, as the gift of faith, repentance, and the feare of God, &c. others are peculiar to some onely, as the gift of continencie, 1. Cor. 7. 7. I would that all men were as I my selfe am, but *euery man hath his proper gift of God, one this way, an other that way.* Now, if we fast and pray for the increase of the common gifts of God, as faith, repentance, and all such as are needfull to saluation, we may obtaine them in some measure, but the like cannot be saide of particular gifts. The child of God may pray for health or wealth, and not obtain either of them in this world; because it is not the will of God to vouchsafe these blessings to all men, and Paul praied three times to be deliuered from a temptation, and yet obtained not his suit. And so may we likewise pray for chastitie in single estate, and yet neuer obtaine it: because, it may be, it is the will of God to saue vs without it. This vowe therefore we abhorre as a thing that hath heretofore and doth still, bring forth innumerable abhomi-

nat

nations in the world. Yet here marke in what maner we do it. Firſt of all, though we miſlike the vowe; yet we like and commend ſingle life. Marriage indeede is better in two reſpects: firſt, becauſe God hath ordained it to be a remedie of continencie to all ſuch perſons as cannot containe: ſecondly, becauſe it is the ſeminarie both of Church and Commonwealth; and it bringeth forth a *ſeede of God* for the inlarging of his kingdome. Yet ſingle life in them that haue the gift of continencie, is in ſome reſpects to be preferred. Firſt, becauſe it brings libertie in perſequution. Thus Paul ſaith, 1. Cor. 7. 26. *I ſuppoſe it to be good for the preſent neceſſitie for a man ſo to be.* Secondly, becauſe it frees men from the common cares, moleſtations, and diſtractions that be in the familie, v. 2. 28. *Such ſhall haue trouble in the fleſh, but I ſpare you.* Thirdly, becauſe ſingle parties doe commonly with more bodily eaſe and libertie worſhip God: it beeing ſtill preſuppoſed, that they haue the gift of continencie. v. 34. *The vnmarried woman careth for the things of the Lord, that ſhee may be holy both in bodie and ſpirit.*

Againe, though we miſlike the vowe,

yet we hold and teach, that men or women beeing assured that they haue the gift of continencie, may constantly resolue and purpose with themselues to liue and lead a single life. 1. Cor. 7. 38. *He that standeth firme in his owne heart that he hath no neede, but hath power of his owne will, and hath so* decreed in his heart *that he will keepe his virginitie, he doth wel.* And we imbrace the saying of Theodoret on 1. Tim. cap. 4. *For he doth not* (saith he) *blame single life, or continencie, but he accuseth them that by* law enacted compell *men to follow these.* And men made themselues chast for the kingdome of heauen, Matth. 19. 12. not by vowe, but by a purpose of heart, which is farre lesse then a vowe, and may be changed vpon occasion, whereas a vowe cannot, vnlesse it doe euidently appeare to be vnlawfull.

Thirdly, for such persons as are able to containe, to liue single for the endes before named, indeede we hold it to be no counsell of perfection, yet doe we not denie it to be a counsell of expedience, or outward ease: according to that which Paul saith, v. 25. *I giue mine aduise,* — &, 35. *I speake this for your commoditie not to* intangle

intangle you in a ſnare.

Laſtly, we thinke that if any hauing the gift of continencie, doe make a vow to liue ſingle, and yet afterward marrie (the ſaide gift remaining) they haue ſinned. Yet not becauſe they are married, but becauſe their vowe is broken. And thus ſaid Auguſtine of widowes that maried after their vow. *Lib. de bono viuit. c. 9.*

The ſecond, is the vowe of pouertie and Monaſticall liſe, in which men beſtow all they haue on the poore: and giue themſelues wholly and onely to praier and faſting. This vow is againſt the will of God. Act. 20. 35. *It is a more bleſſed thing to giue then to receiue.* Prou. 28. 7. *Giue me neither riches nor pouertie.* Deut. 28. 22. *Pouertie is numbred* among *the curſes of the law*: none whereof are to be vowed. And it is the rule of the holy Ghoſt, 2. Theſſ. 3. 10. *He that will not labour*, namely, in ſome ſpeciall & warrantable calling, *muſt not eate.* And v. 12. *I exhort that they worke with quietnes and eate their owne bread.* Now when as men liue apart from others, giuing themſelues onely to praier and faſting, they liue in no calling. And it is againſt the generall vowe made in Baptiſme, becauſe

it freeth men from ſundrie duties of the morall law, and changeth the proper ende of mans life. For euery man muſt haue two callings. The firſt is the generall calling of a Chriſtian, by vertue of which he performeth worſhip vnto god, and duties of loue to men. The ſecond is a particular calling, wherein according to his gift, he muſt doe ſeruice to men in ſome function, pertaining either to the Church or Commonwealth, whereof he is a member. And the firſt of theſe twaine muſt be performed in the ſecond: and the ſecond in and with the firſt. The end of mans life is, not onely to ſerue God by the duties of the firſt table, but by ſeruing of man in the duties of the ſecond table to ſerue God. And therefore the loue of our neighbour is called the *fulfilling of the whole law.* Rom. 13. 10. becauſe the law of God is practiſed not apart; but in and with the loue of our neighbour. This beeing ſo, it is manifeſt that vowed pouertie in Monkiſh life makes many vnprofitable mẽbers both of Church and Commonwealth.

And though we miſlike this vow alſo, yet we doe it, holding theſe concluſions. Firſt, that a man may forſake all his goods

goods vpon ſpeciall calling, as the Apoſtles did, when they were ſent to preach the Goſpel through the whole world. Secondly, goods may be forſaken, yea wife, children, parents, brethren, and all, in the caſe of confeſſion, that is, when a man for the religion of Chriſt is perſecuted & conſtrained to forſake all he hath. For then the ſecond table giues place to the duties of the firſt. Mark. 10. 29. II. That, for the time of perſecution, men may withdraw themſelues (iuſt occaſion offered) and goe apart to wildernesſes or like places. Heb. 11. 37. yet for the time of peace I ſee no cauſe of ſolitarie life. If it be alleadged, that men goe apart for contemplation and ſpirituall exerciſes, I ſay againe that Gods grace may as well be exerciſed in the familie as in the cloiſter. The familie is indeed as it were a ſchoole of God, in which they that haue but a ſparke of grace may learne and exerciſe many vertues, the acknowledgement of God, inuocation, the feare of God, loue, bountifulnes, patience, meeknes, faithfulnes, &c. Nay here be more occaſions of doing or taking good, then be or can be in a cloiſter. III. That, we cõdemne not the old & ancient Monks,

though we like not euery thing in them. For they liued not like idle-bellies, but in the sweate of their owne browes, as they ought to[d] doe: and many of them were maried: and in their meat, drinke, apparell, rule, vow, and whole course of life, differed from the Monks of this time, euen as heauen from earth.

[d] Zozom. lib. 1. cap. 13. Epiph. hær. 78. August. de Mon. Eccl. l. 2. c. 31. & de opere Monach. cap. 17.

The third vow is of regular obedience, whereby men giue themselues to keepe some deuised rule or order, standing most commonly in the obseruation of exercises in outward things, as meates and drinks, and apparell, &c. This vowe is against Christian liberty, whereby is granted a free vse of all things indifferēt, so it be without the case of offence. Gal. 5. 1. *Stand fast in the liberty wherein Christ hath made you free.* Colos. 2. 16. *Let no man iudge you in meat and drinke.* To conclude, whereas the Papists magnifie these their vowes, and yet make no such account of the vow in Baptisme: we for our parts must be contrarie to them, not onely in iudgement, but also in practise: and we ought to haue speciall care to make good the vowes we haue plight to God according to his commandement. In our creation we made vowe of obe-

dience:

dience: and beeing receiued into the couenant of grace, we vowed to beleeue in Christ, and to bring forth fruits of newe obedience, and this vowe is renewed as oft as we come to the Lords table: our dutie therefore is, to performe them also to God, as Dauid saith, *Vowe vnto God and keepe it:* and if we keepe them not, all turnes to our shame and confusion. Men stand much on the keeping of that word which they haue passed to men, and it is taken for a point of much honestie, as it is indeede. Nowe then, if there be such care to keepe touch with men, much more should we haue care to keepe couenant with God.

The ninth point. Of Images.

Our consent.

Conclusion 1. We acknowledge the ciuill vse of images as freely and truely as the Church of Rome doth. By *ciuill vse* I vnderstand, that vse which is made of them in the common societies of men, out of the appointed places of the solemn worshippe of God. And this to be lawfull, it appeareth because the artes

[redacted] of

of painting & grauing are the ordinance of God: and to be skilfull in them is the gift of God as the example of Bazaleel, and Aholiab declare, Exod. 35. 30. This vse of Images may be in sundrie thinges. I. In the adorning and setting forth of buildings; thus Salomon beutified his throne with the image of lyons. And the Lord commanded his temple to be adorned with the images of palme trees, of pomegranates, of bulls, cherubes, and such like. II. It serues for the distinction of coynes: according to the practise of Emperours aad princes of all nations, When Christ was asked, Math. 22. whether it was lawfull to giue tribute to Cesar or no? he called for a penny and saide, *whose Image or superscription is this?* they said, *Cesars*: he then said, *giue to Cesar the thinges that are Cesars*: not condemning but approuing the stampe or image vpon his coyne. And though the Iewes were forbidden to make images in way of representation, or worship of the true God: yet the Sycle of the sanctuarie, which they vsed, specially after the time of Moses, was stamped with the image of the Almond tree, and the potte of Manna. III. Images serue to keepe in

memory

memorie friendes deceased whome wee reuerence. And it is like, that hence came one occasion of the images that are now in vse in the Romane Church. For in the daies after the Apostles men vsed priuately to keepe the pictures of their friendes departed: and this practise after crept into the open congregation: and at last, superstition getting heade, images began to be worshipped.

Conclus. II. We hold the historicall vse of images to be good and lawfull: & that is, to represent to the eye the actes of histories, whether they be humane, or diuine: and thus we thinke the histories of the Bible may be painted in priuate places.

Conclus. III. In one case it is lawefull to make an image to testifie the presence or the effects of the maiestie of God, namely when God himselfe giues any speciall commandement so to doe. In this case Moses made and erected a brasen serpent, to be a type, signe, or image to represent Christ crucified. Ioh. 3. 14. And the Cherubs ouer the mercie seat serued to represent the maiestie of God, to whom the angels are subiect. And in the second commandement it is

not

not simply said, Thou shalt not make a grauen image: but with limitation, Thou shalt not make *to thy selfe*, that is, on thine own head vpō thine own wil & pleasure.

IV. The right images of the newe Testament, which we hold and acknowledge, are the doctrine and preaching of the Gospel, and all things that by the word of God pertaines thereto. Gal. 3. *Who hath bewitched you that ye should not obey the truth to whome Iesus Christ was before described in your sight and among you crucified.* Henee it followes that the preaching of the word, is as a most excellent picture in which Christ with his benefits are liuely represented vnto vs. And we dissent not from Origen. contra Cels. lib. 8. who saith, *We haue no images framed by any base worke, but by such as are brought forth and framed by the word of God, namely patterns of vertue, and frames resembling Christians*. He meanes that Christians themselues are the images of Christians.

The difference.

Our dissent from them touching images stands in three points. I. The Church of Rome holds it lawfull for them

them to make images to resemble God, though not in respect of his diuine nature: yet in respect of some properties & actions. We on the contrarie hold it vnlawfull for vs to make any image, any way to represent the true God: or, to make an image of any thing in way of religion, to worship God, much lesse the creature thereby. For the second commandement saith plainely, Exod. 20.4. *Thou shalt not make to thy selfe any grauen image, or the likenesse of any thing in heauen &c.* The Papists say the commandement is meant of the images of false gods. But, will they, nill they, it must be vnderstood of the images of the true Iehouah; and it forbids vs [a] to resemble God, either in his nature, properties, or workes, or to vse any resemblance of him for any sacred vse: as to helpe the memorie, when we are about to worship God. Thus much the holy Ghost who is the best expounder of himself, teacheth most plainly, Deut. 4 15, 16. *Thou sawest no image at all* (either of false or true god) *& therfore thou shalt not make any likenes of any thing.* And again, the Prophet Esay, c. 40. 18. reprooving idolaters asketh *to whome they will liken god, or, what similitude will they set vpon*

[a] so saith Romane Catech. 2. Com.

vpon him. And v. 21. *Know ye nothing? haue ye not heard? hath it not bin* told *you* from the beginning? as if he ſhould ſay, haue ye forgotten the ſecond commaundement, that god gaue vnto your fathers? And thus he flatly reproaues all them that reſemble the true God in images. But they ſay further, that by *images* in the ſecond cõmaundement are meant *idols*, that is (ſay they) ſuch things as men worſhip for Gods. *Anſw.* If it were ſo, we ſhould confound the firſt and ſecond commandements. For the firſt, Thou ſhalt haue no other gods before my face, forbids all falſe gods, which man wickedly frames vnto himſelfe, by giuing his heart and the principall affections thereof, to them: and therefore idols alſo are here forbidden, when they are eſteemed as Gods. And the diſtinction they make that an Image is the repreſentation of true things, an Idol of things ſuppoſed, is falſe. Tertullian[c] ſaith, that euery *forme* or repreſentation is to tearmed *an Idol*. And Iſidore[d] ſaith, that the heathen vſed the names of *image* and *idol* indifferently in one and the ſame ſignification. And S. Steuen in his apologie, Act. 7. 41. calls the golden calfe an *Idol*. Hierome

c de Idol. c 3.

d Etym. l. 8.

ſaith,

saith, that idols are images of dead men. Ancient Diuines accorde with all this which I haue said. Lactantius saith, Inst. lib. 2. cap. 19. *Where images are for religion sake, ther is no religion.* The Councel of Elibera, can. 36. decreed, that *nothing should be painted on the walls of Churches, which is adored of the people.* [f] Origen. *We suffer not any to worship Iesus at altars, images, and temples:* because it is written, *Thou shalt haue none other Gods.* And Epiphanius saith, *It is against the authoritie of the Scriptures to see the image of Christ, or of any Saints hanging in the Church.* In the seuenth Councel of Cōstantinople these wordes of Epiphanius are cited against the Encratitæ. *Be mindfull beloued children not to bring images into the Church, nor set them in the places where the Saints are buried,* but alwaies carrie god in your hearts, *neither let them be suffered in any common house: for it is not meete that a Christian should be occupied by the eyes but by the meditation of the minde.*

e in Isa. 37.

f contra Celsum. lib. 7.

Epist. ad Iohā Hierus.

Arguments of the Papists.

The reasons which they vse to defend

fend their opinions are these. I. In Salomons temple were erected Cherubins, which were images of angels, on the Mercieseat where God was worshipped: and thereby was resembled the maiestie of God, therefore it is lawfull to make images to resemble God. *Answ.* They were erected by speciall commaundement from God, who prescribed the very forme of them, and the place where they must be set: and thereby Moses had a warrant to make them; otherwise he had sinned: let them shewe the like warrant for their images if they can. Secondly, the Cherubins were placed in the holy of holies in the most inward place of the Temple, and consequently were remooued from the sight of the people, who onely heard of them: and none but the high priest sawe them, and that but once a yeare. And the Cherubins without the vaile, though they were to be seene, yet were they not to be worshipped. Exod. 20. 4. Therefore they serue nothing at all to iustifie the images of the Church of Rome.

Obiect. II. God appeared in the forme of a man to Abraham, Gen. 18. 1, 13. and to Daniel, who saw the ancient of

[redacted] dares

daies sitting on a throne, Dan 9. Now as God appeared, so may he be resembled: therefore (say they) it is lawfull to resemble God in the forme of a man, or any like image, in which he shewed himselfe to men. *Ans.* In this reason the proposition is false: for God may appeare in whatsoeuer forme it pleaseth his maiestie; yet doth it not follow; that man should therefore resemble God in those formes; man hauing no libertie to resemble him in any forme at all: vnlesse he be commanded so to doe. Againe, when God appeared in the forme of a man, that forme was a signe of Gods presence onely for the time when God appeared, and no longer; as the bread and wine in the Sacrament are signes of Christs bodie and blood, not for euer, but for the time of administration: for afterward they become againe, as common bread & wine. And when the holy Ghost appeared in the likenes of a doue, that likenes was a signe of his presence no longer then the holy Ghost so appeared. And therefore he that would in these formes represent the Trinitie, doth greatly dishonour God, and doe that for which he hath no warrant.

Obiect. III. Man is the image of God, but it is lawful to paint a man, and therefore to make the image of God. *Anſ.* A very cauill: for firſt a man cānot be painted, as he is the image of God, which ſtands in the ſpirituall gifts of righteouſnes and true holines. Againe, the image of a man may be painted for ciuill or hiſtorical vſe, but to paint any man for this ende to repreſent God, or in the way of religion, that we may the better remember and worſhip God, it is vnlawfull. Other reaſons which they vſe, are of ſmall moment, and therefore I omit them.

II. Diffr. They teach and maintaine, that images of God and of Saints may be worſhipped with religious worſhip, ſpecially the crucifixe. For ° Thomas of Watering ſaith, *Seeing the croſſe doth repreſent Chriſt, who died vpon a croſſe, and is to be worſhipped with diuine honour: it followeth that the croſſe is to be worſhipped ſo too.* We on the contrarie, hold they may not. Our principall ground is the ſecond commandement, which containeth two parts: the firſt, forbiddeth the making of images to reſemble the true God: the ſecond, forbids the worſhipping of them, or God in them, in theſe

° Summ. part. 3 quæſt. 25. art. 3.

words,

words, *Thou ſhalt not bow downe to them.* Now, there can be no worſhip done to any thing leſſe then the bending of the knee. Againe, the braſen ſerpent was a type or image of Chriſt crucified, Ioh. 3. 14. appointed by God himſelfe: yet when the people burned incenſe to it, 2. King. 18. 4. Hezekias brake it in pieces, and is therefore commended. And when the deuill bad our Sauiour Chriſt, but to bow downe the knee vnto him, and he would giue him the whole world: Chriſt reiects his offer, ſaying, *Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerue.* Matth. 4. 10. Againe, it is lawfull for one man to worſhip an other with ciuill worſhip, but to worſhip man with religious honour is vnlawfull. For all religious worſhip is preſcribed in the firſt table: and the honour due to man is onely preſcribed in the ſecond table and the firſt commaundement thereof, *Honour thy father:* which honour is therefore ciuill and not religious. Now the meaneſt man that can be, is a more excellent image of God, then all the images of God or of Saints that are deuiſed by men. Auguſtine, and long after him Gregorie, in plaine tearmes denieth I-

mages to be adored.

The Papists defend their opinions by these reasons. I. Psal. 99. 5. *Cast downe your selues before his footestoole. Ans.* The words are thus to be read, *Bowe at his footestoole:* that is, at the Arke and Mercieseat, for there he hath made a promise of his presence: the words therefore say not, *bow to the Arke*, but to God at the Arke.

Obiect. II. Exod. 3. 5. God said to Moses, *Stand a farre off, and put off thy shooes, for the place is holy.* Now if holy places must be reuerenced, then much more holy images, as the crosse of Christ, and such like. *Ans.* God commanded the ceremonie of putting off the shooes, that he might thereby strike Moses with a religious reuerence, not of the place, but of his own Maiestie, whose presence made the place holy. Let them shew the like warrant for images.

Obiect. III. It is lawfull to kneele downe to a chaire of estate in the absence of the King or Queene: therefore much more to the images of God, & of Saints in heauen glorified, beeing absent from vs. *Ans.* To kneele to the chaire of estate, is no more but a ciuill testimonie, or

signe

signe of ciuill reuerence, by which all good subiects when occasion is offered, shew their loyaltie & subiection to their lawful Prince. And this kneeling beeing on this manner, and to no other ende, hath sufficient warrant in the word of God. But kneeling to the image of any Saint departed, is religious, and consequently more then ciuill worship, as the Papists themselues confesse. The argument then prooueth nothing, vnles they will keepe themselues to one and the same kind of worship.

III. Differ. The Papists also teach, that God may be lawfully worshipped in images, in which he hath appeared vnto men: as the Father, in the image of an old man: the Sonne, in the image of a man crucified: and the holy Ghost in the likenes of a doue, &c. But we hold it vnlawfull to worship God, in, by, or at any image: for this is the thing which (as I haue prooued before) the second commandement forbiddeth. And the fact of the Israelites, Exod. 32. in worshipping the golden calfe, is condemned as flat idolatrie; albeit they worshipped not the calfe, but God in the calfe: for v. 5. Aaron saith, *To morrowe shall be the solemnitie*

of Iehouah: whereby he doth giue vs to vnderstand, that the calfe was but a signe of Iehouah whome they worshipped. *Obiect.* It seemes the Israelites worshipped the calfe. For Aaron saith, vers. 4. *These be thy Gods (O Israel) that brought thee out of Egypt.* *Ans.* Aarons meaning is nothing els, but that the golden calfe was a signe of the presence of the true God. And the name of the thing signified is giuen to the signe, as vpon a stage he is called a King that represents the King. And Augustine saith, that *images are wont to be called by the names of things whereof they are images*, as the counterfeit of Samuel is called Samuel. And we must not esteeme them all as madde men to thinke that a calfe made of their earings beeing but one or two daies old should be the God that brought them out of Egypt with a mightie hand many daies before.

ad Simplic. l. 2. q. 3.

And these are the points of difference touching Images, wherin we must stand at variance for euer with the Church of Rome. For they erre in the foundation of religion, making indeede an idol of the true God, and worshipping an other Christ then we doe, vnder newe

tearmes, maintaining the idolatrie of the heathen. And therefore haue we departed from them: and so must we still doe, because they are Idolaters; as I haue prooued.

The tenth point. Of reall presence.

Our consent.

I. We hold and beleeue a presence of Christs bodie and blood in the Sacrament of the Lords supper: and that no fained, but a true and reall presence, which must be considered two waies; first, in respect of the signes; secondly, in respect of the communicants. For the first, we hold and teach, that Christs bodie and blood, are truly present with the bread and wine, beeing signes in the Sacrament: but how? not in respect of place, of coexistence; but by sacramentall relation, on this manner: When a word is vttered, the sound comes to the eare; and at the same instant, the thing signified comes to the mind; and thus by relation the word and the thing spoken of, are both present together. Euen so at the Lords table, bread and wine must not be

considered barely, as substances and creatures, but as outward signes in relation to the bodie and blood of Christ: and this relation, arising from the very institution of the Sacrament, stands in this, that when the elements of bread & wine are present to the hand and to the mouth of the receiuer; at the very same time the bodie and blood of Christ are presented to the minde: thus and no otherwise is Christ truly present with the signes. The second presence is in respect of the communicants, to whose beleeuing hearts he is also really present. It will be saide, what kind of presence is this? *Ans.* Such as the communion in the Sacrament is, such is the presence: and by the communion must we iudge of the presence. Now the communion is on this manner: God the father, according to the tenour of the Euangelicall couenant, giues Christ in this sacrament as really and truly, as any thing can be giuen to man, not by part and peecemeale (as we say) but whole Christ, God and man, on this sort. In Christ there be two natures, the Godhead, and manhood. The Godhead is not giuen in regard of substance, or essence: but onely in regard

of

of efficacie, merits, and operation conueied thence to the manhood. And further, in this sacrament Christs whole manhood is giuen both body and soule, in this order. First of all is giuen the very manhood in respect of substance, and that really: secondly the merits & benefits thereof, as namely, the satisfaction performed by and in the manhoode, to the iustice of God. And thus the intire manhood with the benefits thereof, are giuen wholly and ioyntly together. For the two distinct signes of bread & wine signifie not two distinct giuings of the body a part and the blood apart; but the ful & perfect nourishment of our soules. Againe the benefits of Christs manhood are diuersly giuen, some by imputation, which is, an action of god accepting that which is done by Christ as done by vs; and thus it hath pleased God to giue the passion of Christ and his obedience. Some againe are giuen by a kinde of propagation, which I cannot fitly expresse in tearmes but I resemble it thus. As one candle is lighted by another, and one torch or candle-light is conuaied to twenty candles: euen so the inherent righteousnes of euery beleeuer, is deriued from

from the ſtorehouſe of righteouſneſſe, which is in the manhood of Chriſt: for the righteouſneſſe of all the members, is but the fruit thereof, euen as the naturall corruption in all mankind, is but a fruite of that originall ſinne which was in Adam. Thus we ſee how God for his part giues Chriſt: and that really. To proceed, when God giues Chriſt, he giues withall at the ſame time the ſpirit of Chriſt, which ſpirit creates in the heart of the receiuer the inſtrument of true faith, by which the heart doth really receiue Chriſt giuen of God, by reſting vpon the promiſe, which God hath made, that he will giue Chriſt and his righteouſneſſe to euery true beleeuer. Now then, when God giues Chriſt with his benefits, and man for his part by faith receiues the ſame as they are giuen, there ariſeth that vnion which is betweene euery good receiuer and Chriſt himſelfe. Which vnion is not forged, but a reall, true, and neere coniunction: neerer then which, none is or can be: becauſe it is made by a ſolemne giuing and receiuing that paſſeth betweene God and man: as alſo by the bond of one and the ſame ſpirit. To come to the point, conſidering

there

there is a reall vnion, and consequently a reall communion betweene vs & Christ; (as I haue prooued) there must needs be such a kind of presence wherein Christ is truly and really present to the heart of him that receiues the sacrament in faith. And thus farre doe we consent with the Romane church touching reall presence.

The dissent.

We differ not touching the presence it selfe, but onely in the manner of presence. For though we hold a reall presence of Christs bodie and blood in the sacrament, yet doe we not take it to be locall, bodily, or substantiall, but spirituall, and mysticall; to the signes by sacramentall relation, and to the communicants by faith alone. On the contrarie the Church of Rome maintaines transubstantiation, that is, a locall, bodily, and substantiall presence of Christs bodie and blood, by a change and conuersion of the bread and wine into the said bodie and blood.

Our reasons.

1. This corporall presence ouerturns sundrie articles of faith. For we beleeue that

that the bodie of Christ was made of the pure substance of the virgine Marie, and that but once, namely when he was conceiued by the holy Ghost, and borne. But this cannot stand, if the body of Christ be made of bread, and his blood of wine, as they must needes be, if there be noe succession or annihillation but a reall conuersion of substances in the sacramẽt: vnlesse we must beleeue cõtrarieties, that his bodie was made of the substance of the Virgin, and not of the Virgin; made once and not once but often. Againe, if his body and blood be vnder the formes of bread and wine, then is he not as yet ascended into heauen, but remaines still among vs. Neither can he be said to come from heauen at the day of iudgement, for he that must come thence to iudge the quicke and dead, must be absent from the earth. And this was the auncient faith. Augustine saith, that *Christ according to his maiestie and prouidence and grace is present with vs to the end of the world: but according to his* assumed flesh hee is not *alwaies with vs*. Cyril saith, *He is* absent in bodie *and present in vertue, whereby all things are gouerned*. Vigilius saith, *That he is* gone *from vs*

Tract. 1. in Ioh.

Lib. 9. in Ioh. cap. 12.

Contra Eutich. lib. 1. ℭ 4.

according

according to his humilitie: *he hath left vs in his humilitie: in the forme of a seruant absent from vs: when his flesh was on earth, it was not in heauen: and being now in heauen, he is not on earth.* Fulgentius saith, *One and the same Christ, according to his humane substance, was absent from heauen when he was on earth; and* left the earth *when he ascended into heauen.* Lib. 3. ad Thrasimundum.

Reason II. This bodily presence ouerturnes the nature of a true bodie whose common nature or essentiall propertie it is, to haue length, breadth, and thicknes, which being taken away a bodie is no more a bodie. And by reason of these three dimensions, a bodie can occupy but one place at once; as Aristotle said, the propertie of a bodie is to be seated in some place, so as a man may say where it is. They therefore that hold the bodie of Christ to be in many places at once, doe make it no bodie at all: but rather a spirit, and that infinite. They alleadge that God is almightie, that is true indeede, but in this and like matters we must not dispute what God can doe, but what he will doe. And I say further because god is omnipotent, therfore ther be some things which he cānot do, as for him g exp. de caregor. quant.

to

to denie himselfe, to lie, and to make the parts of a contradiction to be both true at the same time. To come to the point, if God should make the very bodie of Christ to be in many places at once, he should make it to be no bodie while it remaines a bodie: and to be circumscribed in some one place and not circumscribed, because it is in many places at the same time: to be visible in heauen and inuisible in the sacrament; & thus should he make contradictions to be true: which to doe is against his nature, and argues rather impotencie then power. Augustine saith to this purpose, *If he could lie, deceiue, be deceiued, deale vniustly, he should not be omnipotent.* And, *Therefore hee is omnipotent, because he* can not doe *these things.* Againe, *He is called omnipotent by doing that which he will, and not by doing that which he will not: which if it should befall him, he should not be omnipotent.*

De Symb. ad Catech. l. 1. cap. 6.

Reason III. Transubstantiation ouerturnes the very supper of the Lord. For in euery sacrament there must be a signe, a thing signified, and a proportion or relation betweene them both. But popish reall presence takes all away: for whē the bread is really turned into Christs

body,

body, and the wine into his blood, then the signe is abolished, and there remaines nothing but the outward formes or apperance of breade and wine. Againe, it abolisheth the endes of the sacrament, whereof one is to remember Christ till his comming againe, who being present in the sacrament bodily, needes not to be remembred: because helpes of remembrance are of things absent. Another ende is to nourish the soule vnto eternall life: but by transubstantiation the principall feeding is of the bodie and not of the soule, which is onely fed with spirituall food: for though the body may be bettered by the foode of the soule, yet can not the soule be fed with bodily food.

Reason IV. In the sacrament the bodie of Christ is receiued as it was crucified, and his blood, as it was shedde vpon the crosse: but nowe at this time Christs body crucified, remaines still as a body, but not as a bodie crucified: because the act of crucifying is ceased. Therefore it is faith alone, that makes Christ crucified to be present vnto vs in the sacrament. Againe, that blood which ran out of the feet and hands and side of Christ vpon the crosse, was not gathered vp againe

and

and put into the veines: nay, the collection was needlesse, because after the resurrection, he liued no more a naturall but a spirituall life: and none knowes what is become of this blood. The Papist therefore cannot say it is present vnder the forme of wine locally: and we may better say it is receiued spiritually by faith, whose propertie is to giue a being to things which are not.

Reason V. 1. Cor. 10. 3. The fathers of the olde testament did eate the same spirituall meat, and drinke the same spirituall drinke: for they dranke of the rocke which was Christ. Nowe they could not eate his body which was crucified, or drinke his bloode shedde bodily, but by faith: becausse then his bodie and bloode were not in nature. The Papists make answer, that the fathers did eat the same meat, and dranke the same spirituall drinke with themselues, not with vs. But their answer is against the text. For the Apostles intent is to proone, that the Iewes were euery way equall to the Corinthians, because they did eat the same spirituall meat, & drinke the same spirituall drinke with the Corinthians: otherwise his reason proone not

the point which he hath in hand, namely, that the Israelites were nothing inferiour to the Corinthians.

Reason VI. And it is said, the Sabbath *was made for man, and not man for the Sabbath:* so it may be said, that the Sacrament of the Lords supper was made for man, and not man for it: and therefore man is more excellent then the sacrament. But if the signes of bread and wine be really turned into the bodie and blood of Christ, then is the sacrament infinitely better then man; who in his best estate is onely ioyned to Christ, & made a member of his mysticall bodie: whereas the bread and wine are made very Christ. But the sacrament or outward elements indeede are not better then man: the end beeing alwaies better then the thing ordained to the ende. It remaines therefore that Christs presence is not corporall, but spirituall. Againe, in the supper of the Lord, euery beleeuer receiueth whol Christ, god & man, though not the godhead: now by this carnall eating, we receiue not whole Christ, but onely a part of his manhood: and therefore in the sacrament there is no carnall eating, and consequently no bodily presence.

Reaſon VIII. The iudgement of the ancient Church. Theodoret ſaith, *The ſame Chriſt, who called his naturall bodie food and bread, who alſo called himſelfe a vine, he vouchſafed the viſible ſignes the name of his owne bodie*, not changing nature, *but putting grace to nature*, whereby he meanes conſecration. And, *The myſticall ſignes after ſanctification looſe not their proper nature. For they* remaine in their firſt nature, *and keepe their firſt figure and forme: and as before, may be touched and ſeene: and that which they are made, is vnderſtood, beleeued, adored.* Gelaſius ſaith, *Bread and wine paſſe into the ſubſtance of the bodie and blood of Chriſt, yet ſo as the* ſubſtance or nature of bread and wine ceaſeth not. *And they are turned into the diuine ſubſtance, yet the bread and wine* remaine ſtill in the propertie of their nature. Lumbard ſaith, *If it be aſked what conuerſion this is, whether formall, or ſubſtantiall, or of another kind, I am not able to define.* And that the Fathers held not Tranſubſtantiation, I proue it by ſundrie reaſons. Firſt, they vſed in former times [o] *to burne with fire* that which remained after the adminiſtration of the Lords Supper. Secondly, by the ſacramentall

Dialog. 1. immutab.

ſame Dialog.

Lib. de duab. nat. Chriſt.

Lib. 4. diſt. 11.

o Heſych. lib. 2. c. 8. in Levit.

mentall vnion of the bread & wine with the bodie and blood of Christ, they vsed to confirme the personall vnion of the manhood of Christ with the godhead against hereticks: which argument they would not haue vsed, if they had beleeued a popish reall presence. Thirdly, it was a custome in Constantinople, that if any parts of the Sacrament remained after the administration thereof was ended, *that young children should be sent for from the schoole to eate them*; who neuertheles were barred the Lords table. And this argues plainely that the Church in those daies, tooke the bread after the administration was ended, for common bread. Againe, it was once an order in the Romane Church, that the wine should be *cõsecrated by dipping into it bread, which had bin consecrated*. But this order cannot stand with the reall presence, in which the bread is turned both into the bodie and blood. Nicholaus Cabasilas saith, *after he had vsed some speach to the people, he erects their mindes, and lifts their thoughts from earth, and saith*, Sursum corda, *Let vs lift vp our hearts, let vs thinke on things aboue, and not on things that are vpon the earth. They consent and*

Theodoret dialog. 2.

Ludw. lib. 4. Niceph. l. 17. cap. 25.

Amala. 2. lib. de off. eccles. c. 12. & 15.

Lib. de expos. Liturg. c. 26.

ſay, that they lift vp their hearts thither where is there treaſure, and where Chriſt ſits at the right hand of his father.

Obiections of Papiſts.

I. Their firſt reaſon is, Ioh. 6. 55. *My fleſh is meat indeede, and my blood is drinke indeede*: therefore (ſay they) Chriſts bodie muſt be eaten with the mouth, and his blood drunke accordingly. *Anſ.* The chapter muſt be vnderſtood of a ſpirituall eating of Chriſt: his bodie is meate indeede but ſpirituall meate, and his blood ſpirituall drinke, to be receiued not by the mouth, but by faith. This is the very point that Chriſts here intends to prooue, namely, that to beleeue in him is to eat his fleſh and to drinke his blood are all one. Againe, this chapter muſt not be vnderſtood of that ſpeciall eating of Chriſt in the ſacrament: for it is ſaide generally, v. 53. *Except ye eate the fleſh of Chriſt, and drinke his blood, ye haue no life in you*: and if theſe very words (which are the ſubſtance of the chapter) muſt be vnderſtood of a ſacramentall eating, no man before the comming of Chriſt was ſaued: for none did bodily eate or drinke his body or blood; conſidering it was not

them

then existing in nature, but only was present to the beleeuing heart by faith.

11. Obiect. An other argument is taken from the words of the institution, *This is my bodie. Anſ.* These words must not be vnderstood properly, but by a figure: his bodie beeing put for the signe and seale of his bodie. It is obiected, that when any make their last wills and testaments, they speake as plainly as they can; now in this supper Christ ratifies his last will and testament: and therefore he spake plainly, without any figure. *Anſ.* Christ here speaketh plainly, and by a figure also: for it hath bin alwaies the vsual manner of the Lord in speaking of the sacraments, to giue the name of the thing signified to the signe: as Gen. 17. 10. circumcision is called *the conenant of God*: and in the next v. in the way of exposition, *the signe of the conenant*: and Exod. 12. 11. the paschall lambe is called the Angels passing by, or ouer the houses of the Israelites, whereas indeede it was but a signe thereof: & 1. Cor. 10. 4. *The rocke was Christ.* 1. Cor. 5. 7. *The Passeouer was Christ.* And the like phrase is to be found in the Institution of the sacrament concerning the cup, which the Papists the-

selues confesse to be figuratiue: when it is said, Luk. 22. *This cup is the new testament in my blood*, that is, a signe, seale, & pledge thereof. Againe, the time when these words were spoken must be considered, and it was before the passion of Christ, whereas yet his bodie was not crucified, nor his blood shed: and consequently neither of them could be receiued in bodily manner, but by faith alone. Againe, Christ was not onely the author, but the minister of this sacrament at the time of institution thereof: and if the bread had bin truly turned into his bodie, and the wine into his blood, Christ with his own hands should haue taken his owne bodie and blood, and haue giuen it to his disciples, nay, which is more, he should with his owne hands, haue taken his owne flesh, and drunken his owne blood, and haue eaten himselfe. For Christ himselfe did eate the bread, and drinke the wine, that he might with his owne person consecrate his last supper, as he had consecrated baptisme before. And if these words should be properly vnderstood, euery man should be a manslaier, in his eating of Christ. Lastly, by meanes of Popish reall presence, it comes to passe

that our bodies ſhould be nouriſhed by naked qualities without any ſubſtance, which in all Philoſophie is falſe and erronious. To helpe this and the like abſurdities, ſome Papiſts make nine wonders in the ſacramẽt. *The firſt, that Chriſts bodie is in the Euchariſt in as large a quantitie, as he was vpon the croſſe, and is now in heauen, and yet exceedes not the quantitie of the bread. The ſecond, that there be accidẽts without a ſubiect. The third, that bread is turned into the bodie of Chriſt, and yet is not the matter of the bodie, nor reſolued to nothing. The fourth, that the bodie increaſeth not by conſecration of many hoſts, and is not diminiſhed by often receiuing. The fifth, that the bodie of Chriſt is vnder many conſecrated hoſts. The ſixt, that when the hoſt is deuided, the bodie of Chriſt is not diuided, but vnder euery part therof is whole Chriſt. The ſeauenth, that when the prieſt holds the hoſt in his hand, the bodie of Chriſt is not felt by it ſelfe nor ſeene, but the formes of bread and wine. The eight, that when the formes of bread and wine ceaſe, the bodie and blood of Chriſt ceaſeth alſo to be there. The ninth, that the accidents of bread and wine haue the ſame effects with the bread and wine it ſelfe, which are to nouriſh and*

Ioh de Combis comp. Theolog. lib. 6. cap. 14.

fill. On this manner it shall be easie for any man to defend the most absurd opinion that is or can be, if he may haue libertie to answer the arguments alleadged to the contrarie by wonders.

To conclude, seeing there is a reall communion in the Sacrament betweene Christ and euery beleeuing heart, our dutie therfore is, to bestow our hearts on Christ, endeauouring to loue him, and to reioyce in him, and to long after him aboue all things: all our affiance must be in him, and with him; we beeing now on earth, must haue our conuersation in heauen. And this is the true reall presence, which the auncient Church of God hath commended vnto vs: for in all these liturgies these wordes were vsed, and are yet extant in the popish Masse, *Lift vp your hearts: we lift them vp vnto the Lord.* By which words the communicants were admonished to direct their mindes and their faith to Christ sitting at the right hand of God. Thus said Augustine, *If we celebrate the ascension of the Lord with deuotion, let vs ascend with him, and lift vp our hearts.* Againe, *They which are already risen with Christ in faith and hope are inuited to the great ta-*

Serm. de Ascens. 1.

Serm. 14. ser. pastr.

ble

ble of heauen, to the table of Angels, where is the bread.

The eleuenth point. Of the sacrifice in the Lords Supper, which the Papists call the sacrifice of the Masse.

Touching this point, first I will set downe what must be vnderstood by the name Sacrifice. A sacrifice is taken properly, or improperly. Properlie it is a sacred or solemne action, in which man offereth and consecrateth some outward bodily thing vnto God for this end, to please and honour him thereby. Thus all the sacrifices of the old testament, and the oblation of Christ vpon the crosse in the new Testament are sacrifices. Improperly, that is, onely by the way of resemblance, the duties of the morall lawe are called sacrifices. And in handling this question, I vnderstand a sacrifice both properly and improperly by way of resemblance.

Our consent.

Our consent I propound in two conclusions. *Conclus. 1.* That the supper of the Lord is a sacrifice, & may truly be so called

called as it hath bin in former ages; and that in three reſpects. I. Becauſe it is a memoriall of the reall ſacrifice of Chriſt vpon the croſſe, and containes withall a thankſgiuing to god for the ſame, which thankſgiuing is the ſacrifice and *calues of our lips.* Heb. 13. 15. II. Becauſe euery communicant doth there preſent himſelfe bodie and ſoule, a liuing, holy, and acceptable ſacrifice vnto God. For as in this ſacrament God giues vnto vs Chriſt, with his benefits; ſo we anſwerably giue vp our ſelues vnto God as ſeruants to walke in the practiſe of all dutifull obedience. III. It is called a ſacrifice in reſpect of that which was ioyned with the ſacrament, namely the Almes giuen to the poore as a teſtimonie of our thankefulnes vnto God. And in this regard alſo, the ancient fathers haue called the ſacrament, *an vnbloodie ſacrifice*: and the table, *an alter*; and the miniſters, *prieſts*: & the whole action an *oblation* not to God but to the congregation, & not by the prieſt alone but by the people. A canon of a certaine Council ſaith, *We decree that euery Lords day the oblation of the altar be offred of euery man and woman both for bread and wine.* And Auguſtine ſaith, that

Concil. Matiſcon. 2. c. 4.

women

women offer a sacrifice at the alter of the Lord, that it might be offered by the priest to God. And vsually in ancient writers the communion of the whole bodie of the congregation is called the sacrifice or oblation. Epist 123.

Conclus. 11. That the very bodie of Christ is offered in the Lords supper. For as we take the bread to be the bodie of Christ sacramentally by resemblance and no otherwise: so the breaking of bread is sacramentally the sacrificing or offering of Christ vpon the crosse. And thus the fathers haue tearmed the Eucharist an immolation of Christ, because it is a commemoration of his sacrifice vpon the crosse. Aguſt. Epist. 23. *Neither doth he lie which saith Christ was offered. For if sacraments had not the resemblance of things whereof they are sacraments, they should in no wise be sacraments: but from a resemblance, they often take their names.* Againe Christ is sacrificed in the last supper, in regard of the faith of the communicants which makes a thing past and done as present. Augustine saith, *When we beleeue in Christ he is offered for vs daily.* And, *Christ is then slaine for euery one, when he beleeues that he is slaine for him.* Lib 2. quest. vet. & Nov. Test. Ad Rom.

Ambrose

a Lib. 2. de virg.

Ambrose saith, [a] *Christ is sacrificed daily in the mindes of beleeuers, as vpon an altar.*

Ad Demas.

Hierome saith, *He is alwaies offered to the beleeuers.*

II. The difference.

They make the Eucharist to be a real, externall, or bodily sacrifice offered vnto God: holding and teaching, that the minister is a priest properly: and that in this sacrament he offers Christs body and blood to God the father really and properly vnder the formes of bread & wine. We acknowledge no reall, outward, or bodily sacrifice for the remission of sinns, but onely Christs oblation on the crosse once offered. Here is the maine difference betweene vs, touching this point & it is of that waight and moment, that they stiffely maintaining their opinion [as they doe] can be no Church of god. For this point raseth the foundation to the very bottom. And that it may the better appeare that we auouch the truth, first I will confirme our doctrine by scripture, and secondly confute the reasons which they bring for themselues.

III Our reason.

Reason I. Heb. 9. v. 15. and 26. & cap. 10. v. 10. The holy ghost saith, Christ offered

offered himselfe but once. Therefore not often: and thus there came to be no reall or bodily offering of his bodie and blood in the sacrament of his supper: the text is plaine. The Papists answer thus. The sacrifice of Christ (say they) is one for substance, yet in regard of the manner of offering it is either bloody or vnbloodie, and the holy ghost speakes only of the bloodie sacrifice of Christ: which was indeed offered but once. *Answ.* But the author of this epistle takes it for graunted, that the sacrifice of Christ is onely one, & that bloodie sacrifice. For he saith, Heb. 9. v. 25. *Christ did not offer himselfe often, as the high priests did* & v. 26. *For then he must haue often suffered since the foundation of the world: but nowe in the ende he hath appeared once to put away sinne by the sacrifie of himselfe*. And verse 22. without shedding of bloode *is no remission of sinnes* By these wordes it is plaine, that the scripture neuer knewe the twofold maner of sacrificing Christ. And euery distinction in Diuinitie not founded in the witten word, is but a forgerie of mans braine. And if this distinction be good how shall the reason of the Apostle stand. He did

not

not offer himselfe but once, because he suffered but once.

Reason II. The Romish Church holdes that the sacrifice in the Lords Supper is all one for substance, with the sacrifice which he offered on the crosse: if that so be, then the sacrifice in the Eucharist, must either be a continuance of that sacrifice which was begun on the crosse, or els an alteration or repetition of it. Now let them choose of these twain which they will: if they say it is a continuance of the sacrifice on the crosse, Christ beeing but the beginner and the priest the finisher thereof, they make it imperfect: for to continue a thing till it be accomplished, is to bring perfection vnto it: but Christs sacrifice on the crosse was then fully perfected, as by his owne testimonie appeares, whē he said, *consummatum est, it is finished.* Againe, if they say, it is a repetition of Christs sacrifice, thus also they make it imperfect, for that is the reason, which the holy ghost vseth to prooue that the sacrifices of the olde testament were imperfect, because they were repeated.

Reason III. A reall and outward sacrifice in a sacrament, is against the nature

nature of a ſacrament, and eſpecially the ſupper of the Lord; for one ende thereof is to keepe in memorie the ſacrifice of Chriſt. Nowe euery remembrance muſt be of a thing abſent, paſt, and done: and if Chriſt be daily and really ſacrificed, the ſacrifice is no fit memoriall of his ſacrifice. Againe the principall ende for which the ſacrament was ordained, is that God might giue and we receiue Chriſt with his benefits: and therefore to giue and take, to eate and drinke, are here the principall actions. Now in a reall ſacrifice God doth not giue Chriſt and the prieſt receiue him of God; but contrariwiſe he giues and offers Chriſt vnto god, and God receiues ſome thing of vs. To helpe the matter they ſay, that this ſacrifice ſerues not properly to make any ſatisfaction to god, but rather to apply vnto vs the ſatisfaction of Chriſt being alreadie made. But this anſwer ſtill maketh againſt the nature of a ſacramēt, in which God giues Chriſt vnto vs: whereas in a ſacrifice God receiues from man, and man giues ſomething to God: a ſacrifice therefore is no fit meanes to apply any thing vnto vs, that is giuen of God.

Reaſon IV. Heb. 7. 24, 25. The

Holy

holy ghoſt makes a difference betweene Chriſt the high prieſt of the new teſtament, and all Leuiticall prieſts in this, that they were many, one ſucceeding another: but he is onely one, hauing an eternall prieſthood, which cannot paſſe from him to another. Nowe if this difference be good, then Chriſt alone in his owne very perſon muſt be the prieſt of the new teſtament, and no other with, or, vnder him; otherwiſe in the new teſtament there ſhould be more prieſts in number then in the old. If they ſay, that the whole action remaines in the perſon of Chriſt, and that the prieſt is but an inſtrument vnder him (as they ſay) I ſay againe it is falſe; becauſe the whole oblation is acted or done by the prieſt himſelfe: & he which doth all, is more then a bare inſtrument.

Reaſon V. If the prieſt doe offer to God Chriſts reall bodie and blood for the pardon of our ſinnes, then man is become a mediatour betweene God and Chriſt. Now the Church of Rome ſaith, that the prieſt in his maſſe is a prieſt properly, and his ſacrifice a reall ſacrifie differing onely in the manner of offering from the ſacrifice of Chriſt vpon the croſſe:

croſſe: & in the very Canon of the maſſe they inſinuate thus much, when they requeſt *God to accept their giſts and offrings*, namely Chriſt himſelfe offered, as he did the ſacrifices of Abel and Noe. Now it is abſurd, to thinke that any creature ſhould be a mediatour betweene Chriſt and God. Therefore Chriſt cannot poſſibly be offred by any creature vnto god.

Reaſon VI. The iudgement of the auncient Church. A certaine Councell held at Toledo in Spaine reproueth the Miniſters that they offered ſacrifice often the ſame day, without the holy communion. The words of the Canon are theſe; *Relation is made vnto vs that certaine prieſts doe not ſo many times receiue the grace of the holy communion, as they offer ſacrifices in one day: but in one day, if they offer many ſacrifices to God, in all the oblations, they ſuſpend* themſelues from the communion—. Here marke, that the ſacrifices in ancient maſſes were nothing elſe but formes of diuine ſeruice: becauſe none did communicate, no not the prieſt himſelfe. And in an other Councell, the *name* of the Maſſe is put onely for a forme of prayer. *It hath pleaſed vs, that prayers, ſupplications, Maſſes,*

Tolet. Concil. 12. c. 3.

Milevet. 2.

which shall be allowed in the Councel—, be vsed. And in this sense it is taken when speach is vsed of the making or compounding of Masses: for the sacrifice propitiatorie of the bodie and blood of Christ admits no composition. Abbat Paschasius saith, *Because we sinne daily Christ is sacrificed for vs* mystically, *and his Passion is giuen in mysterie.* These his words are against the reall sacrifice: but yet he expounds himselfe more plainly, cap. 10. *The blood is drunke* in mysterie spirituall: and, *it is all* spirituall *which we eate.* and cap. 10. *The priest—, distributes to euery one not as much as the outward sight giueth, but as much as* faith receiueth. cap. 13. *The* full *similitude is outwardly, and the immaculate flesh of the lambe is* faith inwardly—, *that the truth be not wanting to the sacrament, and it be not ridiculous to Pagans that we drinke the blood of a killed man.* c. 6. *One eates the flesh of Christ spiritually and drinkes his blood, another seemes to receiue not so much as a morsell of bread from the hand of the priest:* his reason is, because they come vnprepared. Now then considering in all these places he makes no receiuing but spirituall, neither doth he make any sacrifice but spirituall.

Concil. Tolet. 4. c. 12. & c. Iacob. de consecr. dip. 1.

Lib. de corp. & sang. dom. cap. 9.

IV. Obiect.

IV. Obiections of Papiſts.

I. Gen. 14. v. 18. When Abraham was comming frō the ſlaughter of the Kings, Melchizedech mette him, and brought forth bread and wine: and he was a prieſt of the moſt high God. Now this bread and wine (ſay they) he brought forth to offer for a ſacrifice: becauſe it is ſaid he was a prieſt of the moſt high god: and they reaſon thus: Chriſt was a prieſt after the order of Melchizedek: therefore as Melchizedek offered bread and wine, ſo Chriſt vnder the forms of bread and wine offers himſelfe in ſacrifice vnto God. *Anſ.* Melchizedek was no type of Chriſt in regard of the act of ſacrificing, but in regard of his perſon, and things pertaining thereto, which all are fully expounded, Hebr. 7. the ſumme wherof is this. I. Melchizedek was both King and prieſt: ſo was Chriſt. II. He was a Prince of peace and righteouſnes: ſo was Chriſt. III. He had neither father nor mother: becauſe the Scripture in ſetting downe his hiſtorie makes no mention either of beginning or ending of his daies: and ſo Chriſt had neither father nor mother: no father, as he was

man: no mother, as he was God. IIII. Melchizedek beeing greater then Abraham bleſſed him, and Chriſt by vertue of his prieſthood bleſſeth, that is, iuſtifieth and ſanctifieth all thoſe that be of the faith of Abraham. In theſe things onely ſtands the reſemblance, and not in the offering of bread and wine. Againe, the end of bringing forth the bread & wine, was not to make a ſacrifice, but to refreſh Abraham and his ſeruants, that came frō the ſlaughter of the Kings. And he is called here a prieſt of the moſt high God, not in regard of any ſacrifice; but in conſideration of his bleſſing of Abraham, as the order of the words teacheth, *And he was the prieſt of the moſt high God, and therefore he bleſſed him.* Thirdly, though it were graunted, that he brought forth bread and wine to offer in ſacrifice, yet will it not follow, that in the ſacrament Chriſt himſelf is to be offred vnto God, vnder the naked formes of bread and wine. Melchizedeks bread & wine were abſurd types of no-bread and no-wine, or of formes of bread and wine in the Sacrament.

II. Obiect. The paſchall lambe was both a ſacrifice and a ſacrament: now the

Eucha-

Euchariſt comes in roome thereof. *Anſ.* The paſchall lambe was a ſacrament, but no ſacrifice. Indeede Chriſt ſaith to his diſciples, *Goe and prepare a place to ſacrifice the Paſſeouer in*, Mark. 14. 12. but the words *to offer*, or *to ſacrifice*, doe often ſignifie no more but *to kill*. As when Iacob and Laban made a couenant; it is ſaid, *Iacob ſacrificed beaſts, and called his brethren to eate bread*, Gen. 31. 54. which words, muſt not be vnderſtood of killing for ſacrifice, but of killing for a feaſt: becauſe he could not in a good cõſcience inuite them to his ſacrifice, that were out of the couenant, beeing (as they were) of another religion: ſecondly, it may be called a ſacrifice, becauſe it was killed after the manner of a ſacrifice. Thirdly, when Saul ſought his fathers aſſes, and asked for the Seer, a maid bids him goe vp in haſt: *for* (ſaith ſhee) *there is an offering of the people this day in the high place*, 1. Sam. 9. 12. where the feaſt that was kept in Rama, is called a ſacrifice: in all likelihood becauſe at the beginning thereof, the prieſt offered a ſacrifice to God: and ſo the Paſſeouer may be called a ſacrifice, becauſe ſacrifices were offered within the cõpaſſe of the appointed Deut. 16. 4.

feast or solemnitie of the Passeouer: and yet the thing it selfe was no more a sacrifice then the feast in Rama was. Againe, if it were granted that the Passeouer was both, it will not make much against vs; for the supper of the Lord succeedes the Passeouer onely in regard of the maine end thereof, which is the increase of our communion with Christ.

III. Obiect. Malac. 1. 11. The prophet foretelleth of a cleane sacrifice that shall be in the new testament: and that (say they) is the sacrifice of the Masse. *Ans.* This place must be vnderstood of a spirituall sacrifice, as we shall plainely perceiue if we compare it with 1. Tim. 2. 8. where the meaning of the Prophet is fitly expounded. *I will* (saith Paul) *that men pray in all places, lifting vp pure hãds, without wrath or doubting.* And this is the cleane sacrifice of the Gentiles. Thus Iustin Martyr saith, *That supplications and thanksgiuing are the* onely *perfect sacrifices pleasing God, and that Christians haue learned to* offer them alone. And Tertullian saith, *We sacrifice for the health of the Emperour—: as God hath commanded with pure praier.* And Ireneus saith, that this cleane offering to be offered in euery

Dialog. cum Tryph.

Ad Scapulam.

place.

place, is the praiers of the Saints.

Obiect. IV. Hebr. 13. 10. *We haue an altar, wherof they may not eate, which ſerue in the tabernacle.* Now (ſay they) if we haue an altar then we muſt needes haue a prieſt, and alſo a reall ſacrifice. *Anſ.* Here is meant not a bodily, but a ſpirituall altar; becauſe the altar is oppoſed to the materiall Tabernacle: and what is meant thereby is expreſſed in the next verſe, in which he prooues that we haue an altar. *The bodies of the beaſts, whoſe blood was brought into the holy place by the high prieſt for ſinne, were burnt without the campe: ſo Chriſt Ieſus, that he might ſanctifie the people with his owne blood, ſuffered without the gate.* Now lay the reaſon or proofe to the thing that is prooued, and we muſt needes vnderſtand Chriſt himſelfe, who was both the altar, the prieſt, and the ſacrifice.

Obiect. V. Laſtly, they ſay, where alteration is both of law and couenant, there muſt needs be a new prieſt and a new ſacrifice. But in the new teſtament there is alteration both of law and couenant: and therefore there is both new prieſt and new ſacrifice. *Anſ.* All may be granted: in the new teſtament, there is both new

prieſt and ſacrifice: yet not any popiſh prieſt, but onely Chriſt himſelfe both God and man. The ſacrifice alſo is Chriſt as he is man: and the altar, Chriſt as he is God, who in the new teſtament offered himſelfe a ſacrifice to his Father for the ſinnes of the world. For though he were the lambe of God ſlaine from the beginning of the world, in regard of the purpoſe of God, in regard of the value of his merit, and in regard of faith which maketh things to come as preſent, yet was he not actually offered till the fulnes of time came; and once offering of himſelfe, he remaineth a prieſt for euer, and all other prieſts beſide him, are ſuperfluous: his one offering once offered, being all ſufficient.

The twelfth point. Of faſting.

Our conſent.

Our conſent may be ſet downe in three concluſions. I. We doe not condemne faſting, but maintaine three ſorts thereof: to wit, a morall, ciuill, and a religious faſt. The firſt being moral, is a practiſe

ctiſe of ſobrietie or temperance, when as in the vſe of meates and drinkes, the appetite is reſtrained, that it doe not exceed moderation. And this muſt be vſed of all Chriſtians in the whole courſe of their liues. The ſecond beeing ciuill, is when vpon ſome particular and politicke conſiderations, men abſtaine from certaine meates: as in this our common-wealth the Lawe inioynes vs to abſtaine from fleſhmeat at certaine ſeaſons of the yeare, for theſe ſpeciall ends; to preſerue the breed of cattell, and to maintaine the calling of the fiſherman. The third, namely a religious faſt, is when the duties of religion, as the exerciſe of prayer and humiliation are practiſed in faſting. And I doe now ſpecially intreat of this kind.

Concluſ. 11. We ioyne with them in the allowance of the principall and right endes of a religious faſt, & they are three. The firſt is, that thereby the minde may become attentiue in meditation of the duties of godlineſſe to be performed. The ſecond is, that the rebellion of the fleſh may be ſubdued: for the fleſh pampered becomes an inſtument of licentiouſnes. The third, and (as I take it) the cheefe ende of a religious faſt is, to

profeſſe

profeſſe our guiltineſſe, and to teſtifie our humiliation before God for our ſinnes: and for this ende in the feaſt of Nineue, the very beaſt was made to abſtaine.

Concluſ. III. We yeeld vnto them, that faſting is an helpe and furtherance to the worſhip of God: yea and a good worke alſo if it be vſed in a good manner. For though faſting in it ſelfe beeing a thing indifferent, as eating and drinking are: is not to be tearmed a good worke, yet beeing applied, and conſidered in relation to the right endes before ſpoken of, & practiſed accordingly: it is a worke allowed of God, and highly to be eſteemed of al the ſeruants & people of God.

The difference or diſſent.

Our diſſent from the Church of Rome in the doctrine of faſting ſtandes in three things. I. They appoint & preſcribe ſet times of faſting, as neceſſarie to be kept: but we hould and teach that to preſcribe the time of a religious faſt, is in the libertie of the Church and the gouernours thereof as ſpeciall occaſion ſhal be offered. When the diſciples of Iohn asked Chriſt, why they and the Phariſes faſt

fast often, but his disciples fasted not, he answered, *Can the children of the marriage chamber mourne as long as the bridegrome is with them: but the daies will come when the bridgrome shall be take away from them, and* then shall they fast, Mat. 9. 15. where he giues them to vnderstand, that they must fast, as occasions of mourning are offered. Where also I gather, that a set time of fasting is no more to be inioyned then a set time of mourning. It was the opinion of Augustine, that *neither Christ nor his Apostles, appointed any time of fasting*. Epist. 86. And Tertullian saith, *that they of his time fasted of their owne accords freely, without lawe or commandement, as occasions and times serued*. Contra. Psychicos. And Eusebius saith, that *Montanus was the first that made lawes of fasting*. Hist. l. 5. c. 15. It is obiected, that there is a set time of fasting prescribed. Leuit. 16. 29. *Ans.* This set & prescribed fast was cõmanded of god as a part of a legall worship which had his ende in the death of Christ: therefore it doth not iustifie a set time of fasting in the new testament, where God hath left man to his owne libertie, without giuing the like commandement. It is againe alleadged, that Zacharie, 7. 5. there

there were set times appointed for the celebration of religious fasts vnto the Lord, the fifth & the seauenth moneths. *Answ.* They were appointed vpon occasion of the present afflictions of the Church in Babylon, and they ceased vpon their deliuerance. The like vpon like occasion may we appoint. It is further obiected, that some Churches of the Protestants obserue set times of fasting. *Answ.* In some Churches there be set daies and times of fasting, not vpon necessitie, or for conscience, or religions sake, but for politicke or ciuill regardes whereas in the Romish Church it is helde a mortall sinne, to deferre the set time of fasting till the next day following.

Secondly we dissent from the Church of Rome touching the manner of keeping a fast. For the best learned among them allow the drinking of wine, water: electuaries, and that [c] often within the compasse of their appointed fast: yea they allowe the eating of one meale on a fasting day at noon-tide, and vpon a reasonable cause, one houre before: the time of fasting not yet ended. But this practise indeed is absurd & cõtrary to the practise

Molan. tract.3.c.11.

c Nauar.c.21 num.27.

Iud.20.26. 2.Sam.1.12.

practise of the old testament: yea it doth frustrat the ende of fasting. For the bodily abstinence is an outwarde meanes and signe whereby we acknowledge our guiltines and vnwortines of any of the blessings of God. Againe they prescribe a difference of meates, as whit-meate only to be vsed on their fasting daies, and that of necessitie & for conscience sake in most cases. But we hold this distinction of meates both to be fooliſh and wicked. Fooliſh: becauſe in ſuch meats as they preſcribe, there is as much filling and delight, as in any other meates: as namely in fiſh, fruits, wine, &c. which they permit. And its againſt the ende of a religious faſt to vſe any refreſhing at all; ſo farre as neceſſitie of health and comelines will permit. Thus the Church in times paſt vſed to abſtaine not only from meate and drinke, but from all delights whatſoeuer, euen from ſoft apparell and ſweet ointments. Ioel 2. 15.—*Sanctifie a faſt—:let the* bridegrome goe forth of his chamber *and the bride out of her bride chamber.* Daniel, 10.3. *I eate no* pleaſant *breade, neither came* fleſh nor wine *within my mouth, neither did I* ānoint *my ſelfe at al til three weekes of daies were fulfilled.* 1. Cor. 7.5.

7. 5. *Defraude not one an other*, except *it be with consent for a time, that ye may giue your selues to* fasting *and prayer.*

Againe, we hold this practise to be wicked, becauſe it taketh away the libertie of Chriſtians: by which, *vnto the pure all things are pure.* And the Apoſtle, Gal. 5. biddes vs to *ſtand faſt in this libertie*, which the Church of Rome would thus aboliſh. For the better vnderſtanding of this, let vs cõſider how the Lord himſelfe hath from the beginning kept in his owne handes as a maſter in his owne houſe, the diſpoſition of his creatures for the vſe of man, that he might depend on him and his word for temporall bleſſings. In the firſt age, he appointed vnto him for meate euery hearb of the earth bearing ſeed, and euery tree wherein there is the fruite of a tree bearing ſeede, Gen. 1. 18. And as for fleſh, where God gaue vnto him libertie to eate or not to eate, we holde it vncerten. After the flood the Lord renewed his grant of the vſe of the creatures, and gaue his people libertie to eate the fleſh of liuing creatures: yet ſo as he made ſome things vncleane: and forbad the eating of them: among the reſt, the eating of

blood.

blood. But since the comming of Christ he hath inlarged his word, and giuen libertie to all both Iewes and Gentiles, to eate of all kindes of flesh. This word of his we rest vpon; holding it a doctrine of deuills, for men to commaund an abstinence from meates, for conscience sake; which the Lord himselfe hath created to be receiued with thanksgiuing. Socrates a Christian historiographer saith, *that the Apostles left it free to euery one to vse what kinde of meate they would on fasting daies, and other times*. Spiridion *in lent dressed swines flesh, and set before a stranger, eating himselfe and bidding the stranger also to eate: who refusing and professing himselfe to be a Christian, therefore (saith he) the rather must thou doe it: for to the pure all things are pure, as the word of God teacheth vs.*

Act. 10.15. 1.Tim.4. Trip.hist. lib.9.cap.38. Hist.trip. l.1.c.10.

But they obiect Ier. 35. where Ionadab commanded the Rechabites to abstaine from wine: which commandement they obeyed, and are commended for doing well in obeying of it: therefore (say they) some kinde of meates may lawfully be forbidden. *Answ.* Ionadab gaue this commaundement not in way of religion, or merit, but for other

wise

wise and politicke regardes. For he inioyned his posteritie not to drinke wine, not to build houses, not to sowe seede, or plant vineyards, or to haue any in possession: but to liue in tents to the ende they might be prepared to beare the calamities, that should befall them in time to come. But the Popish abstinence from certaine meates, hath respect to conscience and religion; and therefore is of another kinde, and can haue no warrant thence.

11 Obiect. Dan 10. 3. Daniel beeing in heauines for three weekes of daies, abstained from flesh: and his example is our warrant. *Answ.* It was the manner of holy men in ancient times, when they fasted many daies together of their owne accordes freely to abstaine from sundrie things, and thus Daniel abstained from flesh. But the Popish abstinence from flesh is not free, but stands by commandement, and the omitting of it, is mortall sinne. Againe, if they will follow Daniel in abstaining from flesh, why doe they not also abstaine from all pleasant bread and wine; yea from ointments: and why will they eate any thing in the time of their fast; whereas they cannot shew that

Daniel

Daniel ate any thing at all till euening. And Molanus hath noted that our ancetours abstained from wine and dainties, and that some of them ate nothing for two or three daies together. Tract. 3 c. 12. concil. 8.

Thirdly, they alleadge the diet of Iohn Baptist, whose meate was locusts and wild honie: and of Timothie, who abstained from wine. *Ans.* Their kind of diet, and that abstinence which they vsed, was onely for temperance sake; not for conscience, or, to merit any thing thereby: let them prooue the contrarie, if they can.

Thirdly and lastly, we dissent from them touching certaine endes of fasting. For they make abstinence it selfe in a person fitly prepared, to be a part of the worship of God: but we take it to be a thing indifferent in it selfe, and therefore no part of Gods worship: and yet withall; beeing well vsed, we esteeme it as a proppe or furtherance of the worship, in that we are made the fitter by it to worship God. And hereupon some of the more learned sort of them say, Not the worke of fasting done, but the deuotion of the worker, is to be reputed the seruice of God. Againe, they say, that Mark. 7. 6.

fasting in, or, with deuotion, is a worke of satisfaction to Gods iustice for the temporall punishment of our sinnes. Wherin we take it they doe blasphemously derogate from Christ our Sauiour, who is the whole and perfect satisfaction for sinne, both in respect of fault & punishment. Here they alleadge the example of the Nineuites, and Achabs fasting, whereby they turned away the iudgemēts of God denounced against them by his Prophets. We answer, that Gods wrath was appeased towards the Nineuites not by their fasting, but by faith, laying hold on Gods mercie in Christ, and thereby staying his iudgement. Their fasting was onely a signe of their repentance: their repentance a fruit and signe of their faith, whereby they beleeued the preaching of Ionas. As for Ahabs humiliation it is nothing to the purpose: for it was in hypocrisie: if they get any thing thereby, let them take it to themselues. To conclude, we for our parts doe not condemne this exercise of fasting, but the abuse of it: and it were to be wished, that fasting were more vsed of all Christians in all places; considering the Lord doth daily giue vs new and speciall occasions

Math. 12. 41.

of

of publike and priuate faſting.

The 13. point. Of the ſtate of perfection.

Our conſent.

Our conſent I will ſet downe in two concluſions. I. All true beleeuers haue a ſtate of true perfection in this life. Matth. 5.48. *Be you perfect as your father in heauen is perfect.* Gen. 6. 9. *Noah was a iuſt and perfect man in his time, and walked with God.* Gen. 17.1. *Walke before me and be perfect.* And ſundrie Kings of Iuda are ſaid to walke vprightly before God with a perfect heart, as Dauid, Ioſias, Hezekias, &c. And Paul accounteth himſelfe with the reſt of the faithfull to be perfect, ſaying, *Let vs all that are perfect, be thus minded.* Phil. 3.15. Now this perfection hath two parts. The firſt, is the imputation of Chriſts perfect obedience, which is the ground and fountaine of all our perfection whatſoeuer. Heb. 10.14. *By one offering*, that is, by his obedience in his death and paſſion, *hath he conſecrated*, or made perfect, *for euer them that beleeue.* The ſecond part of Chriſtian perfection, is ſyncerite, or,

vprightnes, ſtanding in two things. The firſt is, to acknowledge our imperfection and vnworthines in reſpect of our ſelues: and hereupon, though Paul had ſaid he was perfect, yet he addeth further that he did account of himſelfe, not as though he had attained to perfection; but did forget the good things behinde, and indeauoured himſelfe to that which was before. Here therefore it muſt be remembred, that the perfection whereof I ſpeake, may ſtand with ſundrie wants and imperfections. It is ſaid of Aſa, that his *heart was perfect with God all his daies*, and yet *he pulled not downe the high places*, and beeing diſeaſed in his feete *he put his truſt in the Phyſitians and not in the Lord.* Secondly, this vprightnes ſtandes in a conſtant purpoſe, endeauour, and care to keepe not ſome fewe, but all and euery commandement of the law of God, as Dauid ſaith, Pſal. 119. 6. *Then ſhould I not be confounded, when I haue reſpect to* all thy commandements. And this indeauour is a fruit of perfection, in that it proceedes from a man regenerate. For, as all men through Adams fall, haue in them by nature the ſeedes of all ſinne; none excepted, no not the ſinne againſt the

Phil. 3. 13. & 15.

2. Chr. 15. 17.

and 16. 12.

the holy Ghoſt: ſo by grace of regeneration through Chriſt, all the faithfull haue in them likewiſe the ſeedes of all vertues needefull to ſaluation: and hereupon they both can and doe indeauour to yeeld perfect obedience vnto God, according to the whole law. And they may be tearmed perfect, as a child is called a perfect man; though it want perfection of age and ſtature and reaſon, yet hath it perfection of parts: becauſe it hath all and euery part and facultie both of bodie and ſoule that is required to a perfect man.

Concluſ. II. There be certaine works of ſupererrogation: that is, ſuch works as are not onely anſwerable to the law, and thereupon deſerue life euerlaſting: but goe beyond the law, and merit more then the law by it ſelfe can make any man to merit. But where may we finde theſe works? not in the perſon of any meere man, or angel, nor in all men and angels, but onely in the perſon of Chriſt God and man: whoſe workes are not onely anſwerable to the perfection of the law, but goe farre beyond the ſame. For firſt the obedience of his life conſidered alone by it ſelfe, was anſwerable euen to

the rigour of the law: and therefore the ſufferings of his death and paſſion, were more then the law could require at his hand: conſidering it requireth no puniſhment of him, that is a doer of all things contained therein. Secondly, the very rigour of the law requireth obedience onely of them that are meere men; but the obedience of Chriſt was the obedience of a perſon that was both God and man. Thirdly, the law requires perſonall obedience, that is, that euery man fulfill the law for himſelfe, and it ſpeakes of no more. Now the obedience which Chriſt performed, was not for himſelfe alone, but it ſerueth alſo for all the elect: and conſidering it was the obedience of God (as Paul ſignified when he ſaide, feede the Church of God, which *he purchaſed with his blood*) it was ſufficient for many thouſand worlds: and by reaſon the law requireth no obedience of him that is God: this obedience therefore may truly be tearmed a worke of ſupererrogation. This one we acknowledge, and beſide this we dare acknowledge none. And thus farre we agree with the Church of Rome, in the doctrine of the eſtate of perfection; and further we dare not goe.

The

The difference.

The Papiſts hold (as the writings of the learned among them teach) that a man beeing in the ſtate of grace, may not onely keepe all the commandements of the law, and thereby deſerue his owne ſaluation; but alſo goe beyond the law, and doe works of ſupererrogation which the law requireth not: as to performe the vow of ſingle life, and the vow of regular obedience, &c. And by this meanes (they ſay) men deſerue a greater degree of glory thē the law can affoard. Of perfection they make two kinds: one they call *neceſſarie perfection*, which is the fulfilling of the law in euery commandement, whereby eternall life is deſerued. The ſecond, is *profitable perfection*, when men doe not onely ſuch things as the law requires, but ouer & beſides, they make certaine vowes, and performe certaine other duties which the law inioynes not: for the doing whereof they ſhall be rewarded with a greater meaſure of glorie, then the law deſigneth. This they make plaine by compariſon: Two ſouldiours fight in the field vnder one and the ſame captaine: the one onely keepes his ſtan-

ding, and thereby deſerues his paie: the other in keeping of his place, doth alſo win the enemies ſtandard; or doe ſome other notable exploit: now this man beſides his pay deſerues ſome greater reward. And thus (ſay they) it is with all true Catholikes in the ſtate of grace: they that keepe the law ſhall haue life eternall: but they that do more thē the law, as works of ſupererrogatiō, ſhall be crowned with greater glorie. This is their doctrine. But we on the contrarie teach, that albeit we are to ſtriue to a perfection as much as we can, yet no man can fulfill the law of God in this life, much leſſe doe works of ſupererrogation: for the confirmation whereof, theſe reaſons may be vſed. I. In the morall law, two things are commanded. Firſt, the loue of God and man. Secondly, the manner of this loue: now the manner of louing God, is to loue him with all our heart and ſtrength. Luk. 10. 27. *Thou ſhalt loue the Lord thy God with all thy heart, and with all thy ſoule, and with all thy ſtrength, and with all thy thought, &c.* As Bernard ſaid, *The meaſure of louing God, is to loue him without meaſure*, & that is to loue him with the greateſt perfection of loue that

can

can befall a creature. Hence it followes that in louing God, no man can poſſibly doe more then the lawe requireth: & therefore the performance of all vowes whatſoeuer, & al like duties, comes ſhort of the intention or ſcope of the lawe.

II. Reaſon. The compaſſe of the law is large, and comprehendeth in it more then the minde of man can at the firſt conceiue: for euery commaundement hath two parts, the negatiue and the affirmatiue. In the negatiue is forbidden not onely the capitall ſinne named, as murther, theft, adulterie, &c. but all ſinnes of the ſame kinde, with all occaſions and prouocations thereto. And in the affirmatiue is commanded not onely the contrarie vertues, as the loue of god, and the loue of our neighbours honour, life, chaſtitie, goods, good name, but the vſe of all helps and meanes, whereby the ſaid vertues may be preſerued: furthered, and practiſed. Thus hath our Sauiour Chriſt himſelfe expounded the lawe, Math. chap. 5. & 6. vpon this plaine groũd I cõclude, that al duties pertaining to life and manners, come within the liſt of ſome morall cõmandement. And that the Papiſts making, their workes of ſu-

per-

pererogation meanes to further the loue of god and man, muſt needes bring them vnder the compaſſe of the lawe. Vnder which, if they be, they can not poſſibly goe beyonde the ſame.

Reaſon III. Luc. 17. 10. *When we haue done all thoſe things that are commanded vs, we are vnprofitable ſeruants, we haue done that which was our dutie to doe.* The Papiſts anſwer that we are vnprofitable to God but not to our ſelues: but this ſhift of theirs is beſide the very intent of the place. For a ſeruant in doing his dutie is vnprofitable euen to himſelfe, and doth not ſo much as deſerue thankes at his maſters hand, as Chriſt ſaith, v. 9. *Doth he thanke that ſeruant?* Secondly they anſwer, that we are vnprofitable ſeruants in doing things commanded: yet when we doe things preſcribed in the way of counſell, we may profit our ſelues, and merit thereby. but this anſwer doth not ſtand with reaſon. For things commanded, in that they are commanded, are more excellent then things left to our libertie: becauſe the will and commandement of God, giues excellencie and goodneſſe vnto them. Againe counſells are thought to be harder then the commandements

maundements of the lawe: and if men cannot profit themſelues by obedience of moral precepts, which are more eaſie: much les ſhall they be able to profit thē-ſelues by counſells which are of greater difficultie.

Reaſon IV. If it be not in the abilitie and power of man to keepe the lawe, then much leſſe is he able to doe any worke that is beyond & aboue al that the lawe requireth: but no man is able to fulfill the lawe, and therefore no man is able to ſupererogate. Here the Papiſts denie the propoſition: for (ſay they) though we keepe not the lawe, yet we may doe things of counſell aboue the lawe, and thereby merit. But by their leaues, they ſpeake abſurdly: for in common reaſon, if a man faile in the leſſe, he cannot but faile in the greater. Nowe (as I haue ſaid) in popiſh doctrine, it is eaſier to obey the morall law then to performe the councells of perfection.

Obiections of Papiſts.

I. Iſaie. 56.4. The Lord ſaith, *vnto Eunuches that keepe his ſabbath, & chooſe the thing that pleaſeth him, will he giue a place & a name better then the ſonnes and daughters.*

ters. Nowe (say they) an Eunuch is one that liues a single life, and keepes the vow of chastitie, and hereupon he is said to deserue a greater measure of glorie. *Answ.* If the wordes be well considered, they proove nothing lesse: for honour is promised to Eunuches, not because they make and performe the vowe of single life, but because (as the text saith) they obserue the Lords sabbath, and choose the thing that pleaseth God, and keepe his couenant, which is to beleeue the word of God and to obey the commandements of the morall lawe.

Obiect. 11. Mar. 16. 12. Christ saith, *There are some which haue made themselues chast for the kingdome of heauen*: therfore the vow of single life is warrantable, and is a worke of speciall glorie in heauen *Answ.* The meaning of the text is, that some hauing receiued the gift of continencie, doe willingly content themselues with single estate, that they may with more libertie without distraction further the good estate of the Church of god, or, the kingdome of grace in themselues and others. This is all that can be gathered out of this place; hence therefore cannot be gathered the merit of euerlasting

uerlasting glorie by sigle life.

Obiect. III. Math. 19. 21. Christ saith to the young man, *If thou wilt be perfect goe sel that thou hast and giue to the poore, & thou shalt haue treasure in heaue̅.* Therfore say they, a man by forsaking all may merit not onely heauen, but also treasure there, that is, an exceeding measure of glorie. *Answ.* This young man beeing in likelihoode, a most strickt Pharise, thought to merit eternall life by the workes of the lawe, as his first question importeth, *Good master, what shall I doe to be saued?* and therefore Christ goeth about to discouer vnto him the secret corruption of his heart. And hereupon the wordes alleadged are a commaundement of triall not common to all, but speciall to him. The like commaundement gaue the Lord to Abraham, saying, *Abraham take thine onely sonne Isaac, & offer him vpon the mountain which I shal shew thee*, Gen. 12. 2.

IV. Obiect. 1. Cor. 7. 8. Paul saith, *It is* good *for all to be single as he was:* and v. 38. he saith, *it is better for virgins not to marry:* &, *this he speakes by permission not by commandement*, v. 26. *Ans.* Here single life is not preferred simply, but only in respect

spect of the present necessitie, because the Church was then vnder persecution: and because such as liue a single life, are freed from the cares & distractions of the world.

V. Obiect. 1. Cor 9. 15, 17, 18, Paul preached the Gospel freely, and that was more then he was bound to doe: and for so doing he had a reward. *Answ.* It was generally in Pauls libertie to preach the Gospel freely, or not to doe it: but in Corinth vpon speciall circumstances, he was bound in cõscience to preach it freely as he did; by reason of the false teachers, who would otherwise haue taken occasion to disgrace his ministerie, & haue hindred the glory of God. Now it was Pauls dutie by all meanes to preuent the hindrances of the Gospel, and the glory of God: and if he had not so done: *he had abused* his libibertie, vers. 18. Therefore he did no more in that case then the lawe it selfe required. For an action indifferẽt, or an action in our libertie, ceaseth to be in our libertie and becomes morall, in the case of offence. What is more free & indifferent then to eate flesh, yet in the case of offence Pauld said *he would not eate flesh as long as the world stood*, 1. Cor. 8. 13.

The

The fourteenth point. Of the worshipping of Saints, specially of inuocation.

Our consent.

Conclus. I. The true Saints of God, as Prophets, Apostles, and Martyrs, and such like, are to be worshipped and honoured, & that three waies: I. by keeping a memorie of them in godly māner. Thus the Virgin Marie as a propheteſſe foretelleth that *all nations ſhall call her bleſſed*, Luk. 1. 48. When a certaine woman poured a boxe of oyntment on the head of Chriſt, he ſaith, this fact ſhall be ſpoken in remembrance of her, whereſoeuer that Goſpel ſhall be preached throughout the world, Mar. 14. 9. This dutie alſo was practiſed by Dauid toward Moſes, Aaron, Phineas, and the reſt that are commended, Pſal. 105. and 106, and by the author of the epiſtle to the Ebrewes, vpon the Patriarkes & Prophets, and many others that excelled in faith in the times of the olde and new teſtameot. II. They are to be honoured by giuing of thankes to God for them

them, and the benefits that God vouchsafed by them vnto his Church. Thus Paul saith, that when the Churches heard of his conuersion, they *glorified God for him*, or, *in him*, Gal. 1. 13. And the like is to be done for the Saints departed. III. They are to be honoured by an imitation of their faith, humilitie, meekenesse, repentance, the feare of God, and all good vertues wherein they excelled. For this cause the examples of Godly men in the olde and new testament, are called a *cloud of witnesses* by allusion: for as the cloud did guide the Israelites through the wildernes to the land of Canaan: so the faithfull now are to be guided to the heauenly Canaan by the examples of good men, that haue beleeued in God before vs, and haue walked the strait way to life euerlasting.

Conclus. II. Againe their *true Reliques*, that is, their vertues and good examples left to all posteritie to be followed, we keepe and respect with due reuerence. Yea if any man can shewe vs the bodily relique of any true Saint: and proone it so to be, though we wil not worship it: yet wil we not despise it, but keepe it as a monument, if it may conueniently

ments be done without offence. And thus farre we consent with the Church of Rome. Further we must not goe.

The difference.

Our difference stands in the manner of worshipping of Saints. The Papists make two degrees of religious worship. The highest they call *Latria*, whereby God himselfe is worshipped, and that alone. The second lower then the former, is called *Dulia*, whereby the Saints and Angels that be in the speciall favour of God, and glorified with everlasting glorie in heaven, are worshipped. This worship they place in outward adoration, in bending of the knee, and bowing of the bodie to them being in heaven: in invocation, whereby they call upon them: in dedication of Churches and houses of religion vnto them: in Sabbaths and festivall dayes: lastly, in pilgrimages vnto their reliques and images. We likewise distinguish adoration or worship: for it is either religious or civill. Religious worshippe, is that which is done to him that is Lord of all things, the searcher and triar of the heart, omnipotent, every where, present, able to

heare and helpe them that call vpon him euery where, the author and first cause of euery good thing: and that simply for himselfe, because he is absolute goodnes it selfe. And this worship is due to God alone, beeing also commanded in the first and second commandements of the first table. Ciuill worship is the honour done to men, set aboue vs by God himselfe, either in respect of their excellent gifts, or in respect of their offices and authoritie whereby they gouerne others. The right end of this worship is to testifie and declare that we reuerence the gifts of God, and that power which he hath placed in those that be his instruments. And this kind of worship is commaunded onely in the second table, and in the first commandement thereof, *Honour thy father and mother*. Vpon this distinction we may iudge, what honour is due to euery one. Honour is to be giuen to God, and to whom he commandeth. He commandeth that inferiours should honour or worship their betters. Therefore the vnreasonable creatures, and among the rest Images, are not to be worshipped, either with ciuill or religious worship: beeing indeed farre baser then man himselfe

selfe is. Againe, vncleane spirits the enemies of God, must not be worshipped: yea to honour them at al, is to dishonour God. Good angels, because they excell men both in nature and gifts, when they appeared were lawfully honoured: yet so, as when the least signification of honour was giuen that was proper to God, they refused it. And because they appeare not now as in former tithes, not so much as ciuill adoration in any bodily gesture is to be done vnto them. Lastly, gouernours and Magistrates haue ciuill adoration as their due: and it cannot be omitted without offence. Thus Abraha worshipped the Hittites, Gen. 23. and Ioseph his brethren, Gen. 50. To come to the very point; vpon the former distinction, we denie against the Papists that any ciuill worship in the bending of the knee, or prostrating of the bodie, is to be giuen to the Saints, they beeing absent from vs: much lesse any religious worship, as namely inuocation signified by any bodily adoration. For it is the very honour of God himselfe: let them call it *Latria*, or *Dulia*, or by what name they will.

Our reasons.

Reason I. All true inuocation and praier made according to the will of God, must haue a double foundation: a commandement, and a promise. A commandement, to mooue vs to pray: and a promise, to assure vs that we shall be heard. For all and euery praier must be made in faith: and without a commandement or promise, there is no faith. Vpon this vnfallible ground I cõclude, that we may not pray to Saints departed: for in the Scripture there is no word, either cõmanding vs to pray vnto them, or assuring vs that we shall be heard when we pray. Nay we are commanded, onely to call vpon God. *How onely shalt thou serue.* Math. 4. 10. And, *How shall we call vpon him in whome we haue not beleeued?* Rom. 10. 14. And we haue no promise to be heard but for Christs sake. Therefore praiers made to Saints departed are vnlawfull. Answer is made, that inuocation of Saints, is warranted by miracles and reuelations, which are answerable to cõmandements and promises. *Ans.* But miracles and reuelations had an end before this kind of inuocation tooke any place in

in the Church of God: and that was about three hundred yeares after Christ. Again, to iudge of any point of doctrine by miracles, is deceitfull; vnlesse three things concurre: the first is, doctrine of faith and pietie so be confirmed: the second, is praier vnto god, that some thing may be done for the ratifying of the said doctrine: the third, is the manifest edification of the Church by the two former. Where any of these three are wanting, miracles may bo suspected: because otherwhiles false Prophets haue their miracles to trie mẽ whether they will cleaue vnto God or no. Deut. 13. 1, 3. Againe, miracles are not done, or to be done for them that beleeue, but for infidels that beleeue not: as Paul saith, 1. Cor. 14. 22. *Tongues are a signe not to thẽ that beleeue, but to vnbeleeuers*. And to this agree Chrysostome, Ambrose, and Isidore, who saith, *Behold a signe is not necessarie to beleeuers, which haue alreadie beleeued, but to infidels that they may be conuerted.* Lastly, our faith is to be confirmed not by reuelations and apparitions of dead men, but by the writings of the Apostles and Prophets. Luk. 16. 29.

Reason II. To praie vnto Saints departed

parted, to bow the knee vnto them while they are in heauen, is to aſcribe that vnto them which is proper to God himſelfe, namely, to know the heart, with the inward deſires and motions thereof: and to know the ſpeaches and behauiours of all men in all places vpon earth, at all times. The Papiſts anſwer, that Saints in heauen ſee and heare all things vpon earth, not by themſelues (for that were to make them gods) but in God, and in the glaſſe of the Trinitie, in which they ſee mens praiers reuealed vnto them. I anſwer firſt, that the Saints are ſtill made more then creatures; becauſe they are ſaide, to know the thoughts and all the doings of all men at all times, which no created power can well comprehend at once. Secondly I anſwer, that this glaſſe, in which all things are ſaid to be ſeene, is but a forgerie of mans brain: & I prooue it thus. The angels themſelues, who ſee further into God then men can doe, neuer knew all things in God: which I confirme on this manner. In the temple vnder the law, vpon the arke were placed two Cherubins, ſignifying the good angels of God: and they looked downeward vpon the mercieſeat couering the

arke,

arke, which was a figure of Christ; and their looking downeward figured their desire to see into the mysterie of Christs incarnation, and our redemption by him; as Peter alluding, no doubt, to this type in the old Testament saith, 1.Pet.1. 12. *Which things the Angels desired to behold.* And Paul saith, Eph.3.10. *The manifold wisdome of God is reuealed by the Church vnto principalities and powers in heauenly places*, that is, to the angels: but how and by what meanes? *by the Church*; and that two waies, first by the Church, as by an example, in which the angels saw the endlesse wisdome and mercie of God in the calling of the Gentiles. Secondly by the Church, as it was founded and honoured by the preaching of the Apostles. For it seemes that the Apostolicall ministerie in the new testament reuealed things touching Christ, which the angels neuer knewe before that time. Thus Chrysostome vpon occasion of this text of Paul saith, *that the Angels learned some things by the preaching of Iohn Baptist.* Againe, Christ saith, that they know not *the houre of the last iudgement*, Math. 24. 23. much lesse doe the Saints know all things in God. And hence it is

Prolog. in Ioh.

that they are saide to be vnder the altar, where they crie, *How long Lord, holy and true! wilt thou not reuenge our blood?* as being ignorant of the day of their full deliuerance. And the Iewes in affliction confesse Abraham was ignorant of them and their estate. Isa. 63. 16.

Reu. 6. 9.

Reason III. Matth. 4. 10. Christ refused so much as to bow the knee to Sathan vpon this ground, because *it was written, Thou shalt worship the Lord thy God, and him onely shalt thou serue.* Hence it was, that Peter would not suffer Cornelius so much as to kneele vnto him, though Cornelius intended not to honour him as God. Therefore neither Saint nor Angel is to be honoured so much as with the bowing of the knee: if it carrie but the least signification of diuine or religious honour.

Reason IV. The iudgement of the ancient Church. August. *We honour the Saints with charitie, and not by* seruitude: *neither do we erect Churches to them.* And, *Let it* not be religion *for vs to worship dead men.* And, *They are to be honoured for* imitation, *& not to be adored for religion.* Epiphan. *Neither Iecla nor any Saint is to be* adored: *for that auncient* errour *may not*

de vera relig. c. 53.

haer. 79.

ouerrule vs, that we should leaue the liuing God, and adore things made by him. Againe, *Let Marie be in honour: let the Father, Sonne, and holy Ghost be adored: let* none adore Marie, *I meane neither woman nor man.* Againe, *Marie is beautifull and holy and honoured, yet* not to adoration. When Iulian obiected to the Christians that they worshipped their Martyrs as God, Cyril graunts the memorie and honour of them, but denies their adoration: and of inuocation, he makes no mention at all. Ambros. on Rom. 1. *Is any so* madde *that he will giue to the Earle the honour of the King——? yet these men doe not thinke themselues guiltie, who giue the honour of Gods name to a creature, and leauing the Lord,* adore their fellowe seruants, *as though there were any thing more reserued for God.* Lib. 9. & 10.

Obiections of Papists.

1. Gen. 48. 16. *Let the angel that kept me blesse thy children.* Here (say they) it is a praier made to angels. *Ans.* By the angel is meant Christ, who is called the angel of the couenant, Malac. 3. 1. and the angel that guided Israel in the wildernes, 1. Cor. 10. 9. compared with Exod. 23. 20.

32. 13.

Obiect. 11. Exod. 23. 13. Moses praieth that God would respect his people for Abrahams sake, and for Isaac & Israel his seruants, which were not then liuing. *Answ.* Moses prayeth God to be mercifull to the people, not for the intercession of Abraham, Isaac, and Iacob, but for his couenants sake which he had made with them, Psal. 123. 10. 11. Again by popish doctrine, the fathers departed knew not the estate of men vpon earth, neither did they pray for them: because then they were not in heauen but in *Limbo Patrum.*

105. 9, 10.

111. Obiect. One liuing man makes intercession to God for another: therefore much more doe the Saints in glorie, that are filled with loue pray to God for vs; and we pray to them no otherwise then we desire liuing men to pray for vs. *Answ.* The reason is naught: for we haue a commaundement, one liuing man to pray for another, and to desire others to pray for vs: but there is no warrant in the word of God, for vs to desire the prayers of men departed. Secondly there is great difference betweene these two: To request our friend either by word of mouth or by letter to pray for vs: and

by

by Innocation to requeſt them that are abſent from vs, and departed this life to pray for vs: for this is indeede a worſhip, in which is giuen vnto them a power to heare and helpe all that call vpon them, at what place or time ſoeuer, yea though they be not preſent in the place in which they are worſhipped: and conſequently the ſeeing of the heart, preſence in all places, and infinite power to helpe all that pray vnto them: which things agree to no creature but God alone. Thirdly whē one liuing man requeſts an other to pray for him, he onely makes him his companion and fellowe member in his prayer made in the name of one mediatour Chriſt: but when men inuocate Saints in heauen, they beeing then abſent, they make thē more then fellowe members euen mediatours betweene Chriſt and them.

The XV. point. Of interceſsion of ſaints.

Our conſent,

Our conſent with them I will ſet downe in two cōcluſions. *Concluſ. 1.* The ſaints departed pray vnto God, by giuing

uiug thankes vnto him for their owne redemption, and for the redemption of the whole Church of God vpon earth; Reu. 5. 8. *The foure beasts and the foure and twentie Elders fell downe before the lambe*——, 9 *and they sung a new song, Thou art worthie to take the booke, and to open the seales thereof: because thou wast killed and hast redeemed vs to God*——. 13 *And all the creatures which are in heauen*—— *heard I saying, praise and honour and glorie and power be vnto him that sitteth vpon the throne & vnto the Lambe for euermore.*

11 Conclus. The Saints departed pray generally for the state of the whole Church, Reu. 6. 9. *And I saw vnder the Altar, the soules of them that were killed for the word of God*——. *and* they cryed, 10. *How long Lord holy and true! dost thou not iudge and auenge our blood on them that dwell on the earth?* whereby we see they desire a finall deliuerance of the Church, and a destruction of the enemies thereof; that they themselues with all the people of God might be aduanced to fulnesse of glorie in bodie and soule: yea the dumbe creatures, Rom. 8. 23. are said to *grone and sigh, waiting for the adoption euen the redemption of our bodies:*

much

much more thē doe the Saints in heauen deſire the ſame. And thus farre we cōſent.

The diſſent or difference.

They hould and teach, that the Saints in heauen, as the virgin Marie, Peter, Paul, &c. doe make interceſſion to God for particular men, according to their ſeuerall wants: and that hauing receiued particular mens prayers, they preſent thē vnto God. But this doctrine we flatly renounce vpon theſe grounds and reaſons.

I. Iſa. 63. 16. *The church ſaith to God, doubtles thou art our father, though* Abraham be ignorant of vs, *and Iſrael* knowe vs not. Nowe if Abraham knew not his poſteritie, neither Marie, nor Peter, nor any other of the Saints departed knew vs and our eſtate: and conſequently they cannot make any particular interceſſion for vs. If they ſay, that Abraham & Iacob were then in *Limbo*, which they will haue to be a part of hell: what ioye could Lazarus haue in Abrahams boſome, Luc. 16. 25. and with what comfort could Iacob ſay on his death bed: *O Lord I haue waited for thy ſaluation.* Gen. 46. 18.

II. Reaſon. 2. King. 22. 20. Huldah

the

the propheteſſe telleth Ioſias, *he muſt be gathered to his fathers, and put in his graue in peace, that his eyes may not ſee all the euill which God would bring on this place.* Therefore the Saints departed ſee not the ſtate of the Church on earth, much leſſe doe they knowe the thoughts and prayers of men. This concluſion Auguſtine confirmeth at large.

III. Reaſon. No creature, Saint, or angell can be a mediatour for vs to God, ſauing Chriſt alone, who is indeede the onely Aduocate of his Church. For in a true & ſufficient Mediatour there muſt be three properties. Firſt of all, the word of God muſt reueale and propound him vnto the Church, that we may in conſcience be aſſured, that praying to him and to God in his name, we ſhall be heard. Now there is no Scripture that mentioneth either Saints or Angels as mediatour in our behalfe, ſaue Chriſt alone. Secondly, a mediatour muſt be perfectly iuſt, ſo as no ſinne be found in him at all, 1. Ioh. 2. 1. *If any man ſinne we haue an aduocate with the father, Ieſus Chriſt* the righteous. Nowe the Saints in heauen, howſoeuer they be fully ſanctified by Chriſt, yet in themſelues they were

were conceiued and borne in sinne: and therefore must needes eternally stand before God by the meditation and merit of an other. Thirdly, a mediatour must be a propitiatour, that is, bring something to God, that may appease and satisfie the wrath and iustice of God for our sinnes: therefore Iohn addeth, *and he is a* propitiation *for our sinnes.* But neither Saint nor Angel can satisfie for the least of our sinnes: Christ onely is the propitiation for them all. The virgin Marie and the rest of the Saints beeing sinners, could not satisfie so much as for themselues.

IV. Reason. The iudgement of the church. Augustine, *All Christian men commende each other in their prayers to God. And who* praies for all, *and for whome* none praies, *he is that one and true mediatour.* And, *This saith thy saviour, thou hast* no whither *to goe but to me, thou hast no way to goe but by me.* Chrysostome, *Thou hast* no neede of Patrons *to God or much discourse that thou shouldst seeth others: but though thou be alone & want a Patron and by thy selfe pray vnto God, thou shalt obtaine thy desire.* And on the saying of Iohn, *If any sinne, &c. Thy praiers haue*

Tract. in Ioh. 22.

De perfectu. Euang.

no effect vnlesse they be such as the Lord commends *vnto thy father*. And Augustine on the same place hath these words, *He beeing such a man saide not, ye haue an Aduocate, but if any sinne we haue: he saide not ye haue, neither said he,* ye haue me.

Obiections of Papists.

1. Reu. 5. 8. 9. *The foure and twentie Elders fall downe before the lambe, hauing euery one harpes and golden vyals, full of odoures which are the prayers of the Saints.* Hence the Papists gather, that the Saints in heauen receiue the praiers of men on earth, and offer them vnto the Father. *Answ.* There by praiers of the Saints are meant their owne praiers, in which they sing praises to God, and to the lambe, as the verses following plainly declare. And these praiers are also presented vnto god onely from the hand of the angel, which is Christ himselfe.

2. *Obiect.* Luc. 16. 27. Dives in hell praieth for his brethren vpon earth, much more doe the Saints in heauen pray for vs. *Answ.* Out of a parable nothing can be gathered, but that which is agreeable to the intent and scope thereof: for by the same reason it may as well be gathered

that

that the soule of Dives beeing in hell had a tongue. Againe, if it were true which they gather, we may gather also that the wicked in hell haue compassion & loue to their brethren on earth, and a zeale to Gods glorie: all which are false.

11. Obiect. The angels in heauen know euery mans estate: they know whē any sinner repenteth, & reioyceth thereat, and pray for particular men: therefore the Saints in heauen doe the like, for they are equall to the good angels. Luk. 20. 36. *Ans.* The place in Luke is to be vnderstood of the estate of holy men at the day of the last iudgement: as appeares, Matth. 22. 30. where it is said, that the seruants of God *in the resurrection* are as the angels in heauen. Secondly, they are like the Angels not in office and ministerie, by which they are ministring spirits for the good of men; but they are like them in glorie.

Secondly, we dissent from the Papists, because they are not content to say that the Saints departed pray for vs in particular: but they adde further, that they make intercession for vs by their merits in heauen. New Iesuits denie this: but let them heare Lumbard, *I thinke* (saith he,

Lib. 4. dist. 45. p. 6.

Lib. 4. dist. 45. p. 6. he, (speaking of one that is but of meane goodnes) *that he as it were passing by the fire shall be saued by the* merits *and intercessions of the heauenly Church, which doth alwaies make intercession for the faithfull by request and merit, till Christ shal be compleate in his members.* And the Romane Catechisme saith as much. *Saints are so much the more to be worshipped and called vpon, because they make praiers daily for the saluation of men: and God for their merit and fauour bestowes many benefits vpon vs.* We denie not, that men vpon earth haue helpe and benefit by the faith and pietie which the Saints departed shewed, when they were in this life. For God shewes mercie on them that keepe his commandements to a thousand generations. And *Augustine* saith, it was good for the Iewes, that they were loued of Moses, whome God loued. But we vtterly denie that we are helped by merits of Saints, either liuing or departed. For Saints in glorie haue receiued the full reward of all their merits, if they could merit: and therefore there is nothing further that they can merit.

on second Command.

q. 149. super Exod.

The

The 16. point. Of implicit, or infolded faith.

Our consent.

We hold that there is a kind of implicit or vnexpressed faith; yea that the faith of euery man in some part of his life, as in the time of his first conuersion, and in the time of some grieuous temptation or distresse, is implicite or infolded. The Samaritans are said to beleeue, Ioh. 4. 14. because they tooke Christ for the Messias, and thereupon were content to learne & obey the glad tidings of saluation. And in the same place, v. 15. the Ruler with his familie is saide to beleeue, who did no more but generally acknowledge that Christ was the Messias, and yeelded himselfe to beleeue and obey his holy doctrine; beeing mooued thereunto by a miracle wrought vpon his young sonne. And Rahab Heb. 11. 13. is said to beleeue, yea shee is commended for faith euen at the time when shee receiued the spies. Now in the word of God we cannot finde, that shee had any more but a confused, generall, or infolded faith, whereby shee beleeued that the God of

the Hebrewes was the true God, and his word to be obeied. And this faith (as it seemes) was wrought in her by the report and relation of the miracles done in the land of Egypt: whereby shee was mooued to ioyne hir selfe vnto the people of God, and to beleeue as they did. By these examples then it is manifest, that in the very seruants of God, there is and may be for a time an implicite faith. For the better vnderstanding of this point, it is to be considered that faith may be infolded two waies: first, in respect of knowledge of things to be beleeued: secondly, in respect of the apprehension of the obiect of faith, namely, & Christ his benefits. Now faith is infolded in respect of knowledge, whē as sundrie things that are necessarie to saluation are not as yet distinctly knowne. Though Christ commended the faith of his disciples, for such a faith, against which the gates of hell should not preuaile; yet was it vnexpressed or wrapped vp in regard of sundrie points of religion: for first of all, Peter that made confession of Christ in the name of the rest, was at that time ignorant of the particular meanes whereby his redemption should be wrought. For

after

after this, he went about to diſſwade his maſter from the ſuffering of death at Ieruſalem, whereupon Chriſt ſharply rebuked him, ſaying, *Come behind me Satan, thou art an offence vnto me.* Againe, they were all ignorant of Chriſts reſurrection, till certaine women who firſt ſaw him after he was riſen againe, had told them: & they by experiēce in the perſon of Chriſt had learned the truth. Thirdly, they were ignorant of the aſcenſion: for they dreamed of an earthly kingdome, at the very time when he was about to aſcende: ſaying, *Wilt thou at this time reſtore the kingdome to Iſrael?* Act. 1.6. And after Chriſts aſcenſion, Peter knew nothing of the breaking downe of the partition wal betweene the Iewes and Gentiles, till God had better ſchooled him in a viſion. Act. 10.14. And no doubt, we haue ordinarie examples of this Implicit faith, in ſundrie perſons among vs. For ſome there be, which are dull and hard, both for vnderſtanding and memorie, and thereupon make no ſuch proceedings in knowledge as many others doe: and yet for good affection and conſcience in their doings, ſo far as they know, they come not ſhort of any; hauing withall a continuall care

to increase in knowledge, and to walke in obedience according to that which they know. And such persons though they be ignorãt in many things, yet haue they a meaning of true faith: and that which is wanting in knowledge, is supplied in affection: and in some respects they are to be preferred before many that haue the glibbe tongue, and the braine swimming with knowledge. To this purpose Melancthon said well, *We must acknowledge the great mercie of God, who puts a difference betweene sinnes of ignorance, and such as are done wittingly; and forgiues manifold ignorances to them, that know but the foundation and be teachable; as may be seene by the Apostles, in whome there was much want of vnderstanding before the resurrection of Christ. But, as hath bin said, he requires that we be teachable, and he will not haue vs to be hardned in our sluggishnes and dulnes. As it is said.* psal. 1. *he meditateth in his law day and night.*

Epitom. phil. moral. de grad. delict.

The second kind of implicite faith, is in regard of Apprehension; when as a man can not say distinctly and certenly, *I beleeue the pardon of my sinnes*, but *I doe vnfainedly desire to beleeue the pardon of them all; and I desire to repent.* This case befalls

befalls many of Gods children, when they are touched in conscience for their sinnes. But where men are displeased with themselues for their offences, & do withall constantly from the heart desire to beleeue, and to be reconciled to God, there is faith and many other graces of God infolded: as in the little and tender bud, is infolded the leafe, the blossom, & the fruit. For though a desire to repent & to beleeue, be not faith & repentance in nature, yet in Gods acceptation it is, God accepting the will for the deede. Isa. 42. 3. Christ will not quench the smoaking flaxe, which as yet by reason of weaknes giues neither light nor heate. Christ saith, Matth. 6. 6. *Blessed are they that* hunger and thirst *after righteousnes: for they shall be satisfied*: where by persons hungring and thirsting are meant all such, as feele with griefe their owne want of righteousnes, and withall desire to be iustified and sanctified. Rom. 8. 26. God heares and regards the very groanes and sighes of his seruants: yea, though they be vnspeakable by reason they are oftentimes litle, weake, and confused: yet God hath respect vnto them, because they are the worke of his owne spirit. Thus when

we see that in a touched heart desiring to beleeue, there is an infolded faith. And this is the faith which many of the true seruants of God haue: and our saluation stands not so much in our apprehending of Christ, as in Christs comprehending of vs; and therefore Paul saith, Philip. 3. 12. *he followeth*, namely, after perfection, *if that he might comprehend that, for whose sake he is comprehended of Christ.* Now if any shall say, that without a liuely faith in Christ none can be saued: I answer, that God accepts the desire to beleeue for liuely faith, in the time of temptation, and in the time of our first conuersion, as I haue said. Put case, a man that neuer yet repented falls into some grieuous sicknes, and then beginnes to be touched in conscience for his sinnes, and to be truly humbled: hereupon he is exhorted to beleeue his owne reconciliation with God in Christ, and the pardon of his owne sinnes. And as he is exhorted, so he endeauoureth according to the measure of grace receiued, to beleeue: yet after much striuing he cannot resolue himselfe, that he doth distinctly and certenly beleeue the pardon of his owne sinnes: onely this he can say, that he

doth

doth heartely desire to beleeue: that he wisheth aboue all things in the world: & he esteems all things as dung for Christ: and thus he dies. I demaund nowe, what shall we say of him? surely, we may say nothing, but that he died the child of God, & is vndoubtedly saued. For howsoeuer it were an happie thing if men could come to that fulnes of faith which was in Abraham, and many seruants of God: yet certen it is, that God in sundrie cases accepts of this desire to beleeue, for true faith indeed. And looke as it is in nature, so is it in grace: in nature some die whē they are children, some in olde age, and some in full strength, and yet all die men: so againe, some die babes in Christ, some of more perfect faith: and yet the weakest hauing the seedes of grace, is the child of God, and faith in his infancie is faith. All this while, it must be remembred I say not, there is a true faith without all apprehension, but without a distinct apprehension for some space of time: for this very desire by faith to apprehend Christ and his merits, is a kinde of apprehension. And thus we see the kinds of implicite or infolded faith.

This doctrine is to be learned for two causes:

causes: first of all it serues to rectifie the consciences of weake ones, that they be not deceiued touching their estate. For if we thinke that no faith can saue, but a ful perswasion, such as the faith of Abraham was, many truely bearing the name of Christ must be put out of the role of the children of God. We are therefore to knowe that there is a growth in grace as in nature: and there be differences and degrees of true faith, & the least of them all is this Infolded faith. This in effect is the doctrine of maister Caluin: that when we begin by faith to know somewhat, and haue a desire to learne more, this may be tearmed an vnexpressed faith. Secondly, this point of doctrine serues to rectifie, and in part to expound sundrie Catechismes, in that they seeme to propound faith vnto men at so high a reach, as fewe can attaine vnto it: defining it to be a certaine and full perswasion of Gods loue and fauour in Christ; whereas, though euery faith be for his nature a certaine perswasion, yet onely the strong faith is the full perswasion. Therefore faith is not onely in generall tearms to be defined, but also the degrees and measures thereof are to be expounded,

Inst. lib. 3 c. 2. 95.

that

that weake ones to their comfort may be truely informed of their eſtate. And though we teach there is a kinde of implicite faith, which is the beginning of true and lively faith: yet none muſt hereupon take an occaſion to content themſelues therewith, but labour to increaſe and goe on from faith to faith: and ſo indeede will euery one doe that hath any beginnings of true faith, be they neuer ſo little. And he which thinkes he hath a deſire to beleeue, and contents himſelfe therewith; hath indeed no true deſire to beleeue.

The difference.

The pillars of the Romiſh Church laies downe this ground: that faith in his own nature, is not a knowledge of things to be beleeued; but a reuerent aſſent vnto them, whether they be known or vnknowne. Hereupon they build: that if a man know ſome neceſſarie points of religion, as the doctrine of the godhead, of the Trinitie, of Chriſts incarnation, and of our redemption, &c. it is needeleſſe to know the reſt by a particular or diſtinct knowledge, and it ſufficeth to giue his conſent to the Church, and to beleeue as the paſtours beleeue. Behold a ruinous

buil-

building vpon a rotten foundation: for faith containes a knowledge of things to be beleeued, and knowledge is of the nature of faith: and nothing is beleeued that is not knowne. Isai, 53.11. *The knowledge of my righteous seruant shall iustifie many.* & Ioh. 17.2. *This is eternall life, to know the eternall God, and whome thou hast sent Iesus Christ.* In these places, by knowledge is meant faith grounded vpon knowledge, whereby we knowe and are assured that Christ and his benefits belong vnto vs. Secondly this kind of assent is the mother of ignorance. For when men shall be taught, that for sundrie points of religion they may beleeue as the Church beleeues: [a] that the studie of the scriptures is not to be required of them: yea that to their good they may be barred the reading of them, so be it they knowe some principall things contained in the articles of faith, that [b] common beleeuers are not bound expressely to beleeue all the articles of the Apostles Creede: [c] that it sufficeth them to beleeue the articles by an implicite faith: by beleeuing as the Church beleeueth, few or none will haue care to profit in knoweledge. And yet Gods commandement

a Mol tract. 3. c. 27. conclus. 15.

b Bonaven. Durand.

c Bannes 2. q. 2. art. 7. ascribes this opinion to Gul. Parisiensis, and to Altisiodoransis.

is

is, that we ſhould growe in knowledge, and that his word ſhould dwell plenteouſly in vs, Col. 3.16. Again, the Papiſts ſay, that the deuotion of the ignorant, is often ſeruice better accepted then that which is done vpon knowledge. *Such (ſay they) as pray in latine, pray with as great conſolation of ſpirit, with as little tediouſneſſe, with as great deuotion and affection, and oftentimes more then the other, and alwaies more then any ſchiſmaticke or heretick in his owne language.* To conclude, they teach that ſome articles of faith are beleeued generally of the whole Church, only by a ſimple or implicite faith, which afterward by the Authoritie of a general Councell are propounded to be beleeued of the Church by expreſſe faith. Roffenſis againſt Luther giues an example of this, when he confeſſeth that Purgatorie was little knowne at the firſt, but was made knowne partly by ſcripture, and partly by reuelation in proceſſe of time. This implicite faith touching articles of religion we reiect; holding that all things concerning faith and manners neceſſarie to ſaluation, are plainely expreſſed in Scripture, and accordingly to be beleeued.

Rhem. Teſt. on 1. Cor. 14.

Molan. tract. 3. c. 30. con. 11.

Contra affer. Luc. ar. 8.

The

The seauenteenth point. Of Purgatorie.

Our consent.

We hold a Christian Purgatorie, according as the word of God hath set down the same vnto vs. And first of all by this Purgatorie we vnderstand the afflictions of Gods children here on earth, Ierem. 3. The people afflicted say, *Thou hast sent a fire into our bones.* Psal. 65. 12. *We haue gone through water and fire,* Malac. 3. 3. The children of Leui must be *purified in a purging fire* of affliction. 1. Pet. 1. 7. afflictions are called *the fierie triall,* whereby men are cleansed frō their corruptiōs, as gold from the drosse by the fire. Secondly, the blood of Christ is a Purgatorie of our sinnes, 1. Iohn, 1. 7. *Christs blood* purgeth *vs from al our sins.* Heb. 9. 14. *It* purgeth *our consciences* from dead works. And Christ baptizeth with the holy Ghost *and with fire*: because our inward washing is by the blood of Christ: and the holy Ghost is as fire to consume & abolish the inward corruption of nature. To this effect saith Origen. *Without doubt, we shall feele the*

in Leuit. lib. 9. apud Cyril.

vn-

vnquenchable fire, vnlesse we shall nowe intreat the Lord to send downe from heauen a purgatorie fire *vnto vs, whereby worldly desires may be vtterly consumed in our mindes.* August. *Suppose the* mercie *of god is* thy purgatorie. de Act. Fœlit. c. 21.

The difference or dissent.

We differ from the Papists touching purgatorie in two things. And first of all, for the place. They hold it to be a part of hell into which an entrance is made onely after this life: we for our parts denie it, as hauing no warrant in the word of God: which mentioneth onely two places for men after this life, heauen and hell, with the twofold condition thereof, ioy and torment, Luc. 16. 25, 26. Ioh. 3. 36. Apoc. 22. 14, 15. and 21. 7, 8. Math. 8. 11. Nay we find the contrarie, Rev. 14. 13. they that die in the Lord are said *to rest from their labours*: which cannot be true, if any of them go to purgatorie. And to cut off all cauils: it is further said, *their works*, that is, the reward of their works, *follow them*, euen at the heeles, as an Acoluth or seruant doth his master. Augustine saith well, *After this life there remains no compunction or* satisfaction. And, Hom. 50. tom. 10.

Here

Enchir. c. 115. *is all remission of sinne: here be temptations that moove vs to sinne: lastly, here is the evill from which we desire to be delivered: but there is none of all these.* And, *We are not here without sinne, but we shall* goe hence without sinne. Cyril saith, *They which are once dead can adde nothing to the things which they have done, but shall* remaine as they were left, *and waite for the time of the last judgement.* Chrysost. *After the ende of this life, there be* no occasion *of merit.*

de verb. is Apost. serm. 31.

Lib. 3. in Es.

ad pop. Antioch. hom. 22

Secondly, we differ from them touching the meanes of Purgation. They say, that men are purged by suffering of paines in Purgatorie, whereby they satisfie for their veniall sinnes, and for the temporall punishment of their mortall sinnes. We teach the contrarie, holding that nothing can free vs from the least punishment of the smallest sinne, but the sufferings of Christ: but to this I oppose one text of Scripture, Heb. 1. 3. where it is said, that *Christ hath purged our sinnes* by himselfe; where the last clause cuts the throat of all humane satisfactions and merits: and it giveth vs to understand, that whatsoever thing purgeth vs from our sinnes, is not to be found in vs but in Christ alone: otherwise it should have bin

bin ſaid, that Chriſt purgeth the ſinnes of men by thēſelues, as well as by himſelfe: and he ſhould merit by his death, that we ſhould become our owne Sauiours in part.

To this place I may well referre praier for the dead: of which I will propound two concluſions affirmatiue, and one negatiue. *Concluſ. I.* We hold that Chriſtian charitie is to extend it ſelfe to the very dead: and it muſt ſhew it ſelfe in their honeſt buriall, in the preſeruatiō of their good names, in the helpe and releeſe of their poſteritie, as time and occaſion ſhal be offered. Ruth. 1. 8. Ioh. 19. 23.

II. Concluſ. We pray further in generall manner for the faithful departed, that God would haſten their ioyfull reſurrection, and the full accompliſhment of their happines: both for the bodie and the ſoule: and thus much we aske in ſaying, *Thy kingdome come*, that is, not onely the kingdome of grace, but alſo the kingdome of glorie in heauen. Thus farre we come: but nearer the gates of Babylon we dare not approch.

III. Concluſ. To pray for particular men departed, and to pray for their deliuerance out of Purgatorie, we thinke

it vnlawfull: becauſe we haue neither promiſe nor commandement ſo to doe.

The 18. point. Of the ſupremacie in cauſes Eccleſiaſticall.

Our conſent.

Touching the point of Supremacie Eccleſiaſticall, I will ſet downe how nere we may come to the Romane Church in two concluſions. *Concluſ. 1.* For the founding of the primitiue Church, the miniſterie of the word was diſtinguiſhed by degrees not onely of order, but alſo of power, and Peter was called to the higheſt degree. Eph. 4. 11. Chriſt *aſcended vp on high and gaue gifts vnto men*, for the good of his Church: *to ſome to be Apoſtles, ſome Prophets, ſome Euangeliſts, ſome Paſtours and Doctours.* Now, howſoeuer one Apoſtle, be not aboue an other, or one Euangeliſt aboue an other, or one Paſtour aboue an other: yet an Apoſtle was aboue an Euangeliſt, and an Euangeliſt aboue all Paſtours and teachers. And Peter was by calling an Apoſtle, and therefore aboue all Euangeliſts

gelists and Pastours: hauing the highest roome in the ministerie of the new Testament, both for order and authoritie.

Conclus. II. Among the twelue Apostles Peter had a threefold priuiledge or prerogatiue. I. The prerogatiue of authoritie. II. Of primacie. III. Of principalitie. For the first, by the priuiledge of authoritie, I meane a preheminence in regard of estimation, whereby he was had in reuerence aboue the rest of the twelue Apostles, for Cephas with Iames and Iohn *are called pillars*, and *seemed to be great*. Gal. 2. 6. 9. Againe, he had the preheminence of primacie, because he was the first named, as the foreman of the quest. Math. 10. 2. *The name of the twelue Apostles are these, the* first *is Simon called Peter*. Thirdly, he had the preheminence of principalitie among the twelue, because in regard of the measure of grace, he excelled the rest: for when Christ asked his disciples whom they said he was; Peter as beeing of greatest abilitie and zeale answered for them all. Matth. 16. 16. I vse this clause, *among the twelue*, because Paul excelled Peter euery way, in learning, zeale, vnderstanding, as farre as Peter excelled the rest. And thus neare

we come to Popiſh ſupremacie.

The difference.

The Church of Rome giues to Peter a ſupremacie vnder Chriſt aboue all cauſes and perſons: that is, full power to gouerne and order the Catholike Church vpon the whole earth both for doctrine and regiment. This ſupremacie ſtands (as they teach) in a power, or, iudgement, to determine of the true ſenſe of all places of Scripture; to determine all cauſes of faith; to aſſemble generall counſels; to ratifie the decrees of the ſaid counſels; to excommunicate any man vpon earth, that liues within the Church, euen Princes and nations: properly to abſolue and forgiue ſinnes, to decide cauſes brought to him by appeal frō al parts of the earth; laſtly, to make lawes that ſhall bind the conſcience. This fulnes of power with one conſent is aſcribed to Peter, and the Biſhops of Rome that follow him in a ſuppoſed ſucceſſion. Now we hold on the contrarie, that neither Peter, nor any Biſhop of Rome hath any ſupremacie ouer the Catholike Church: but that all ſupremacie vnder Chriſt, is pertaining to Kings and Princes within their dominions.

sions. And that this our doctrine is good, and theirs false and forged, I will make it manifest by sundrie reasons.

I. Christ must be considered of vs as a King two waies. First, as he is God: and so is he an absolute King ouer all things in heauen and earth, with the Father and the holy Ghost by the right of creation. Secondly, he is a king as he is redeemer of mankind: and by the right of redemption he is a soueraigne King ouer the whole Church, and that in speciall manner. Now as Christ is God with the Father and the holy Ghost, he hath his deputies on earth to gouerne the world: as namely kings and Princes, who are therfore in scripture called *gods*. But as Christ is Mediatour, and consequently a king ouer his redeemed ones, he hath neither fellow, nor deputie. No fellow: for then he should be an imperfect mediatour. No deputie: for no creature is capable of this office to doe in the roome and stead of Christ, that which he himselfe doth: because euery worke of the Mediatour is a compound worke, arising of the effects of two natures concurring in one and the same action, namely, the Godhead and the manhood: and therefore

fore to the effecting of the ſaid worke there is required an infinit power, which farre exceeds the ſtrength of any created nature. Againe, Heb. 7.24. Chriſt is ſaid to haue a prieſthood which cannot paſſe from his perſon to any other: whence it followes, that neither his kingly nor his Propheticall office can paſſe from him to any creature, either in whole or in part; becauſe the three offices of mediation in this regard be equall. Nay, it is a needleſſe thing for Chriſt to haue a deputie, to put in exequution any part of his mediatourſhip; conſidering a deputie onely ſerueth to ſupplie the abſence of the principall: whereas Chriſt is alwaies preſent with his Church by his word and ſpirit: for where two or three be gathered together in his name, he is in the middeſt among them. It may be ſaid, that the miniſters in the worke of the miniſterie are deputies of Chriſt. I anſwer, that they are no deputies but actiue inſtruments. For in the preaching of the word there be two actions: the firſt, is the vttering or propounding of it to the eare: the ſecond is, the inward operation of the holy Ghoſt in the heart: which indeede is the principall, and belongs to

Chriſt

Chriſt alone; the action of ſpeaking in the miniſter beeing onely inſtrumentall. Thus likewiſe the Church of God in cutting off any member by excommunication, is no more but an inſtrument performing a miniſterie in the name of Chriſt, and that is to teſtifie and pronounce whome Chriſt himſelfe hath cut off from the kingdome of heauen: whome he alſo will haue for this cauſe, to be ſeuered from the companie of his owne people till he repent. And ſo it is in all Eccleſiaſticall actions. Chriſt hath no deputie, but onely inſtruments: the whole entire action beeing perſonall in reſpect of Chriſt. This one concluſion ouerthrowes not onely the Popes Supremacie, but alſo many other points of poperie.

Reaſon II, All the Apoſtles in regard of power and authoritie were equall: for the commiſſion Apoſtolicall both for right and exequution, was giuen equally to them all, as the very words import: Math. 28. 19. *Goe teach all nations, baptizing them, &c.* and the promiſe, *I will giue to thee the keies of the kingdome of heauen,* is not priuate to Peter, but is made in his perſon to the reſt, according as his con-

fession was in the name of the rest. Thus
In Mark. 16. saith Theophylact, *They haue the power of committing and binding that receiue the gift of a bishop as Peter.* And Ambr. saith,
In Psal. 38. *What is saide to Peter, is saide to the Apostles.* Therefore Peter had no supremacie ouer the rest of the Apostles in respect of right to the commission: which, they say, belonged to him onely, and the execution thereof to the rest. But let all be granted, that Peter was in commission aboue the rest, for the time of his life; yet hence may not any superioritie be gathered for the Bishops of Rome: becaufe the authoritie of the Apostles were personall, and consequently ceased with them, without being conueied to any other: becaufe the Lord did not vouchsafe the like honour to any after them. For first of all, it was the priuiledge of the Apostles to be called immediatly, & to see the Lord Iesus. Secondly, they had power to giue the gift of the holy Ghost by the imposition of hands. Thirdly, they had such a measure of the assistance of the spirit, that in their publike sermons, and in writing of the word, they could not erre: and these things were all denied to those that followed after them. And that their authoritie ceased in their persons, it stands with

reaſon alſo, becauſe it was giuen in ſo ample a manner for the founding of the Church of the new Teſtament: which being once founded, it was needful only, that there ſhould be paſtours and teachers for the building of it vp, vnto the end of the world.

Reaſon III. When the ſonnes of Zebedeus ſued vnto Chriſt for the greateſt roomes of honour in his kingdome (deeming he ſhould be an earthly king) Chriſt anſwers them againe, *ye knowe that the Lordes of the Gentiles haue dominion, and they that are great, exerciſe authoritie ouer them: but it ſhall not be ſo with you.* Bernard applieth theſe very words to Pope Eugenius on this manner. *It is plaine* ſaith he, *that here dominion is forbidden the Apoſtles. Goe to then: dare if you will, to take vpon you ruling an Apoſtleſhip, or in your Apoſtleſhip rule or dominion; if you will haue both alike, you ſhall looſe both. Otherwiſe you muſt not thinke your ſelfe exempted from the number of them, of whome the Lord complaineth thus: they haue raigned but not of me: they haue beene, but I haue not knowne them.* De conſider. ad Eugen. l. 2.

Reaſon IV. Eph. 4. mention is made of gifts which Chriſt gaue to his Church after his aſcenſion, whereby ſome were

Apoſtles, ſome prophets, ſome Euangeliſts, ſome paſtours and teachers. Nowe if there had beene an office in which men as deputies of Chriſt ſhould haue gouerned the whole Church to the ende of the world, the calling might here haue beene named fitly with a gift thereto pertayning; and Paul (no doubt) would not here haue concealed it, where he mentioneth callings of leſſer importance.

Reaſon V. The Popes ſupremacie was iudged by ſentences of Scripture & condemned long before it was manifeſt in the world: the ſpirit of propheſie foreſeeing and foretelling the ſtate of things to come. 2. Theſſ. 2. v. 3, 4. *The man of ſinne* [which is that Antichriſt] *ſhall exalt himſelfe aboue all that is called God, &c.* Now this whole chapter withall the circumſtances thereof, moſt fitly agrees to the ſea of Rome and the Head thereof: and the thing which then ſtaied the reuealing of the man of ſinne, v. 6. is of moſt expounded to be the Romane Emperour. I will alleadge one teſtimonie in the roome of many. Chryſoſtome ſaith on this place, *As long as the Empire ſhall be had in awe, no man ſhall ſtraitly ſubmit himſelfe to Antichriſt: but after that the*

Empire

Empire shall be dissolued, Antichrist shall invade the state of the Empire standing voide: and shall labour to pull vnto himselfe the Empire both of man and God. And this we finde nowe in experience to be true: for the Sea of Rome neuer flourished, till the Empire decaied, and the seat therof was remooued frō the citie of Rome. Againe, Reu. 13. mention is made of two beasts, one comming out of the sea, whome the Papists confesse to be the heathenish Romane Emperour: the second, comming out of the earth; which doth all that the first beast could doe before him: and this fitly agreeth to the Popes of Rome, who doe & haue done al things that the Emperour did or could doe, and that in his very sight.

Reason VI. The iudgement of the auncient Church. Cyprian saith, *Doubtlesse the same were the rest of the Apostles that Peter was: indued with* equall *fellowshippe both of honour and of* power; *but a beginning is made of vnitie, that the Church may appeare to be one.* Gregorie saith, *If one be called vniuersall Bishop, the vniuersall Church* goeth to decay. And cap. 144. *I say boldly, that whosoeuer calleth or desireth to call himselfe vniuersall priest, in his*

De simplicit. Prælat.

In Registro lib. 6. c. 118.

pride

pride is a forerunner of Antichrist. And, Lib. 7. ep. 30. *Behold, in the preface of the Epistle which ye directed vnto me, you caused to be set a* prowde title, *calling me vniuersall Pope.* Bernard. ad Eugen. l. 3. *Consider that thou art not a lord of Bishops, but one of them. Churches are maimed, in that the Romane Bishop draweth all power to himselfe.* Againe Gregorie himselfe beeing Pope saith to the Emperour, *I which* am subiect to your commandement——, *haue euery way discharged that which was due, in that I haue performed mine* allegiance to the Emperour, *& haue not concealed what I thought on Gods behalfe.* And Pope Leo the fourth after Gregorie 200. yeares, acknowledged the Emperour Lotharius for *his soueraigne Prince*, and professed obedience without gainsaying to his Imperiall commaundements. C. de capitulis. dist. 10.

To conclude, whereas they say, that there is a double head of the Church, one imperiall which is Christ alone, the other ministeriall, which is the Pope, gouerning the whole Church vnder Christ. I answer, this distinction robbeth Christ of his honour, because in setting vp their ministerial head, they are faine to borrow of Christ things proper

vnto

vnto him, as the priuiledge to forgiue sins[b] properly, & the power to gouerne the whole earth, by making of lawes that shall as truly binde the conscience as the laws of God, &c.

b Alex. hales of priesthood.

The 19. point, Of the efficacie of the sacraments.

Our Consent.

Conclus. I. We teach and beleeue that the sacraments are signes to represent Christ with his benefits vnto vs.

Conclus. II. We teach further, that the sacraments are indeede instruments, whereby God offereth and giueth the foresaid benefits vnto vs. Thus farre we consent with the Romane Church.

The difference.

The difference betweene vs standes in sundrie points. First of all, the best learned among them teach, that sacraments are *phisicall instruments*, that is, true and proper instrumentall causes, hauing force and efficacie in them to produce and giue grace. They vse to expresse their meaning by these comparisons. Whē the scriuener takes the pen into his hande

Bellarmin. de Sacr. lib. 2. c. 1.

hand and writes, the action of writing comes from the penne, mooued by the hand of the writer; and in cutting of wood or ſtone, the diuiſion comes from the ſawe, mooued by the hand of the workeman: euen ſo the grace (ſay they) that is giuen by God, is conferred by the ſacrament it ſelfe. Now we for our parts hold, that Sacraments are not phyſicall, but meere voluntarie inſtruments. Voluntarie, becauſe it is the will and appointment of God, to vſe them as certen outward meanes of grace. Inſtruments: becauſe when we vſe them aright according to the inſtitution, God then anſwerably conferres grace from himſelfe. In this reſpect onely take we them for inſtruments, and no otherwiſe.

The ſecond difference is this: They teach that the very action of the Miniſter diſpenſing the Sacrament, as it is a *worke done*, giues grace immediatly, if the partie be prepared: and the very waſhing or ſprinkling of water in baptiſme, and the giuing of bread in the Lords ſupper: euen as the orderly mooning of the pen vpon the paper by the hand of the writer cauſeth writing. We hold the contrary: namely that no action in the diſpenſa-

tion

tion of a Sacrament conferreth grace as it is a worke done, that is, by the efficacy and force of the very sacramentall action it selfe, though ordained of God: but for two other waies. First by the signification thereof. For God testifies vnto vs his will and good pleasure, partly by the word of promise, and partly by the Sacrament: the signes representing to the eies that which the word doeth to the eares: beeing also types and certen images of the very same things, that are promised in the word and no other. Yea the elements are not generall and confused, but particular signes to the seueral communicants, and by the vertues of the Institution: for when the faithfull receiue the signes from God by the hand of the Minister, it is as much as if God himselfe with his owne mouth should speake vnto them seuerally, and by name promise to them remission of sinnes. And things said to men particularly, doe more affect and more take away doubting, then if they were generally spoken to an whole cõpanie. Therfore signes of graces are as it were an applying and binding of the promise of saluation to euery particular beleeuer: and by this meanes, the oftener they

they are receiued, the more they helpe our infirmitie, & confirme our assurance of mercie.

Againe the sacrament conferres grace, in that the signe thereof confirmes faith as a pledge, by reason it hath a promise annexed to it. For when God cõmandes vs to receiue the signes in faith, and withall promiseth to the receiuers to giue the thing signified, he bindes himselfe, as it were in bondes vnto vs, to stand to his owne word; euen as men binde themselues in obligations putting to their handes and seales, so as they cannot goe backe. And whē the signes are thus vsed as pledges, & that often: they greatly increase the grace of God: as a token sent from one friend to another, renewes and confirmes the perswasion of loue.

These are the two principall waies whereby the sacraments are said to conferre grace, namely in respect of their signification, and as they are pledges of gods fauour vnto vs. And the very point here to be considered is, in what order and manner they confirme. And the manner is this. The signes and visible elements affect the senses outward and inward: the senses conuay their obiect to the

the mind: the mind directed by the holy Ghost reasoneth on this manner, out of the promise annexed to the sacrament. He that vseth the elements aright, shall receiue grace thereby: but I vse the elements aright in faith and repentance, saith the minde of the beleeuer: therefore shall I receiue from God increase of grace. Thus then faith is confirmed not by the worke done, but by a kind of reasoning caused in the mind, the argument or proofe whereof is borrowed from the elements, being signes and pledges of Gods mercie.

The third difference. The Papists teach that in the sacrament by the worke done, the very grace of iustification is conferred. We say no: because a man of yeares must first beleeue and be iustified, before he can be a meete partaker of any sacrament. And the grace that is conferred, is onely the increase of our faith, hope, sanctification, &c.

Our reasons.

Reason 1. The word preached and the sacraments differ in the maner of giuing Christ and his benefits vnto vs: because in the word the spirit of God teacheth vs by a voice conueied to the minde by the

bodily eares: but in the sacraments annexed to the word, by certen sensible and bodily signes viewed by the eye. o Sacraments are nothing but visible words and promises. Otherwise for the giuing it selfe they differ not. Christ himself saith, that in the very words, *is eateth his owne flesh, which he came giue for the life of the world*: and what can be saide more of the Lords supper? Augustine saith, that *infantes are partakers of the bodie and blood of Christ in baptisme*. And Hierome to Eudoxia, that *in baptisme we eat & drink the bodie and blood of Christ*. If thus much may be saide of baptisme, why may it not also be saide of the word preached? Againe, Hierome vpon Ecclesiastes saith, *It is profitable to be filled with the bodie of Christ, and drinke his blood, not onely in mysteries, but in knowledge of holy Scripture*. Now vpon this is followeth that seeing the worke done in the word preached conferres not grace, neither doth the worke don in the sacrament conferre any grace.

o Aug. lib. 19. contra Faust. cap. 16.

Serm. ad infant. ad altar de Sacr.

cap. 3.

Reason 11. Mathew. 3. 11. *I baptize you with water to repentance: but he that commeth after me is stronger then I, ... he shall baptize you with the holy Ghost and with fire.* Hence it is manifest, that grace in the sacrament proceedes not from any acti-

on in the sacrament: for Iohn, though he doe not disioyne himselfe and his action from Christ, and the action of the spirit: yet doth he distinguish them plainely in number, persons, and effect. To this purpose Paul, who had saide of the Galatians, that he trauailed of them, and begat them by the Gospel, saith of himselfe that *he is not any thing*, not onely as he was a man, but as he was a faithfull Apostle: thereby excluding the whole Euangelicall ministerie, vnder of the Sacrament is a part, frō the least part of diuine operation, or efficacie in conferring of grace. 1. Cor. 13.

Reason III. The blessed Angels may the very flesh of the sonne of God, hath not any quickning vertue from it selfe; but all this efficacie or vertue is in, and from the godhead of the sonne: who, by means of the flesh apprehended by faith, deriueth heauenly and spirituall life from himselfe to the members. Now if there be no efficacie in the flesh of Christ, but by reason of the hypostaticall vnion; how shall bodily actions about bodily elements conferre grace immediatly.

Reason IV. Paul Rom. 4. standes much vpon this, to proue that iustification by faith is not conferred by the sacraments.

And from the circumstance of time, he gathereth that Abraham was first iustified, and then afterward receiued circumcision, the signe and seale of his righteousnes. Now we know that the generall condition of all Sacraments is one and the same, and that baptisme succeeded circumcision. And what can be more plaine then the example of Cornelius, Act. 10. who before Peter came vnto him, had the commendation of the feare of God, and was indued with the spirit of prayer: and afterward when Peter by preaching opened more fully the way of the Lord, he and the rest receiued the holy Ghost. And after all this they were baptized. Now if they receiued the holy Ghost before baptisme, then they receiued remission of sinnes, and were iustified before baptisme.

V. Reason. The iudgement of the Church. Basil. *If there be any grace in the water, it is not from the nature of the water, but fro the presence of the spirit.* Hierome saith, *Man giues water, but God giues the holy Ghost.* August. saith, *water toucheth the bodie and washeth the heart:* but he shewes his meaning els where. *There is one water (saith he) of the sacrament, another of the Spirit: the water of the sacrament is visible,*

Lib. de Sp. sanct. c. 15.

in Esa. 14.

Tract. 6. in epist. Ioh.

the water of the Spirit inuisible. That washeth the bodie, & signifieth what is done in the soule: by this the soule is purged & healed.

Obiect. Remission of sinnes, regeneration, & saluation is ascribed to the sacrament of baptisme. Act. 22. 21. Eph. 5. Gal. 3. 27. Tit. 2. *Ans.* Saluation and remission of sinnes is ascribed to baptisme, and the Lords supper, as to the word; which is the power of God to saluation to all that beleeue: and that, as they are instruments of the holy Ghost to signifie, seale, and exhibit to the beleeuing minde the foresaid benefits: but indeed the proper instrument whereby saluation is apprehended, is faith, and sacraments are but proppes of faith furthering saluation two waies: first, because by their signification they helpe to nourish & preserue faith: secondly, because they seale grace and saluation to vs: yea God giues grace and saluation when we vse them well: so be it, we beleeue the word of promise made to the sacrament, whereof also they are seales. And thus we keepe the middle way, neither giuing too much, nor too little to the sacraments.

The XX. point. Of saning faith: or, the way to life.

Our consent.

Conclus. I. They teach it to be the propertie of faith, to beleeue the whole word of God, and especially the redemption of mankind by Christ.

Conclus. II. They auouch, that they beleeue and looke to be saued by Christ, and by *Christ alone*, and by the *meere mercie* of God in Christ.

Conclus. III. Thirdly, the most learned among them hold and confesse, that the obedience of Christ is imputed vnto them for the satisfaction of the law, and for their reconciliation with God.

Conclus. IV. They auouch, that they put their whole trust and confidence in Christ, and in the meere mercie of God, for their saluation.

Conclus. V. Lastly, they hold that euery man must apply the promise of life euerlasting by Christ, vnto himselfe: and this they graunt we are bound to doe. And in these fiue points doe they and we agree, at least in shew of words.

By the auouching of these fiue Conclusions, Papists may easily escape the hands of many Magistrates. And vnles the mysterie of Popish doctrine be well knowne, any common man may easily be deceiued, and take such for good pro-

testants that are but popish priests. To this end therefore that we may the better discerne their guile, I will show wherein they faile in each of their conclusions, & wherein they differ from us.

The difference.

Touching the first conclusion, they beleeue indeede all the written word of God, and more then all: for they also beleeue the bookes Apocryphal, which antiquitie for many hundred yeares hath excluded from the canon: yea they beleeue vnwritten traditions receiued (as they say) from Councills, the writings of the Fathers, and the determinations of the Church: making them also of equall credit with the written word of God, giuen by inspiration of the Spirit. Now we for our parts despise not the Apocrypha, as namely the bookes of the Macchabees, Ecclesiasticus, and the rest, but we reuerence them in all conuenient manner, preferring them before any other bookes of men, in that they haue beene approoued by an vniuersall consent of the Church: yet we thinke them not meete to be reckoned into the Canon of holy Scripture, and therefore not to be beleeued, but as they are consenting

with the written word. And for this our doing we haue direction from Athanasius, Origen, Hierome, and the Councill of Laodicea. As for vnwritten Traditions they come not within the compasse of our faith, neither can they: because they come vnto vs by the hands of men, that may deceiue and be deceiued. And we hold and beleeue, that the right Canon of the bookes of the olde and new Testament, containes in it sufficient direction for the Church of God to life euerlasting, both for faith and manners. Here then is the point of difference, that they make the obiect of faith larger then it should be, or can be: and we keepe our selues to the written word, beleeuing nothing to saluation out of it.

In the second conclusion, touching saluation by Christ alone, there is a manifest deceit, because they craftily include and couch their owne workes vnder the name of Christ. For (say they) workes done by men regenerate, are not their owne, but Christs in them: & as they are the works of Christ, they saue, and no otherwise. But we for our parts looke to be saued onely by such workes as

Christ

Christ himselfe did in his owne person: and not by any worke at all done by him in vs. For all workes done, are in the matter of iustification and saluation, opposed to the grace of Christ: Rom. 11. 6. *Election is of grace not of workes: if it be of workes, it is no more of grace.* Againe whereas they teach that we are saued by the workes of Christ, which he worketh in vs, and maketh vs to worke, it is flatte againg the word. For Paul saith, *We are not saued by such works as God hath ordained that men regenerate should walke in:* Eph. 2. 10. And he saith further, *that he counted* all things euen after his cõuersion *losse vnto him, that he might be found in Christ, not hauing his owne righteousnesse which is of the lawe.* Philip. 3. 8. Againe. Hebr. 1. 3. *Christ washed away our sinnes by himselfe*: which last wordes exclude the merit of all workes done by Christ within man. Thus indeede the Papists ouerturne all that which in word they seeme to holde touching their iustification aud saluation. Wee confesse with them that good workes in vs are the workes of Christ: yet are they not Christs alone, but ours also, in that they proceed from Christ by the minde and

will

will of man: as water from the fountaine by the channel. And looke as the channel defiled, defiles the water, that is without defilement in the fountaine: euen so the minde and will of man defiled by the remnants of sinne, defile the workes, which as they come from Christ, are vndefiled. Hence it is that the workes of grace which we doe by Christ, or, Christ in vs, are defectiue; and must be seuered from Christ in the act of iustification, or, saluation.

The third conclusion is touching the imputation of Christs obedience, which some of the most learned among them acknowledge: and the difference betweene vs stands on this manner. They holde that Christs obedience is imputed onely to make satisfaction for sinne, and not to iustifie vs before God. We hold and beleeue that the obedience of Christ is imputed to vs, euen for our righteousnes before God Paul saith, 1. Cor. 1. 30. *Christ is made vnto vs of God, wisedome* righteousnesse, satisfaction, *& redemption*. Hence I reason thus. If Christ be both our satisfaction, and our righteousnesse; then he is not onely vnto vs inherent righteousnes, but also righteousnesse imputed.

puted. But he is not onely our sanctification (which the Papists themselues expound of inherent or habituall righteousnes) but also our righteousnesse: for thus by Paul are they distinguished. Therefore he is vnto vs both inherent & imputed righteousnesse. And very reason teacheth thus much. For in the end of the worlde at the barre of gods iudgement, we must bring some kinde of righteousnesse for our iustification, that may stād in the rigour of the law according to which we are to be iudged. But our inherent righteousnesse is imperfect and stained with manifold defects and shall be as long as we liue in this world, as experience telleth vs: and consequently it is not suitable to the iustice of the law: and if we go out of our selues we shall finde no righteousnesse serving for our turnes either in men or Angels, that may or can procure our absolution before God, and acceptation to life euerlasting. We must therefore haue recourse to the person of Christ, and his obedience imputed vnto vs, must serue not only to be a satisfaction to God for all our sinnes, but also for our perfect iustification: in that God is content to accept of it for our righteous-

nesse

neſſe, as if it were inherent in vs, or performed by vs.

Touching the fourth concluſion, they hold it the ſafeſt and ſureſt courſe to put their truſt and confidence in the mercy of God alone for their ſaluation: yet they condeſcend, that men may alſo e put their confidence in the merit of their owne works, and in the merits alſo of other men, ſo it be in ſobrietie. But this doctrine quite marres the concluſion: becauſe by teaching that men are to put confidence in the creature, they ouerturne all confidence in the Creatour. For in the very firſt commandement, we are taught to make choice of the true God for our God, which thing we doe when we giue to God our hearts: and we giue our hearts to God, when we put our whole confidence in him, for the ſaluation of our ſoules. Nowe then to put confidence in men, or, in works is to make them our Gods. The true and ancient forme of making confeſſion was on this manner: *I beleeue in God the father, in Ieſus Chriſt, and in the holy Ghoſt*, without mention making of any confidence in works or creatures: the ancient Church neuer knew any ſuch cõfeſſion or confi-

e Bellar. l. 5. c. 7. de iuſtifi.

dence

dence. Cyprian saith, *He believeth not in God, who putteth not assiance concerning his salvation in God alone.* And indeede the Papists themselues when death comes, forsake the confidence of their merits, & flie to the meere mercie of god in Christ. And for a confirmation of this I alleadge the testimonie of one Vlinbergius of Colen, who writeth thus. There was a booke found in the vestrie of a certain parish of Colen, written in the Dutch tongue in the yeare of our Lord 1475. which the Priests vsed in visiting of the sicke. And in it these questions be found. [d] *Doest thou beleeue that thou canst not bee saued but by the death of Christ? The sicke person answered. Yea: Then it is said vnto him, Goe to then, while breath remaines in thee, put thy confidence in this* death alone: *haue assiance in nothing els: commit thy selfe wholly to this death: with it alone couer thy selfe: dine thy selfe in euery part into this death, in euerie part pearse thy selfe with it: infold thy selfe in this death. And if the Lord will iudge thee, say: Lord, I put the death of our Lord Iesus Christ betweene me and thy iudgement, & by no other meanes I contende with thee: And if he shall say vnto thee, that thou art a sinner, say, Lord*

De duplici Martyr.

Lib. de causis cur. Euang. P. 436.

d Supposed to be questions of Anselme.

Lord, the death of my Lord Iesus Christ, I put betweene thee and my sinnes. If he shall say vnto thee, that thou hast deserued damnation, say: Lord, I oppose the death of our Lord, Iesus Christ betweene thee and my euill merits, and I offer his merit, for the merit which I should haue, and haue not. If he shall say, that he is angrie with thee, say: Lord, I oppose the death of our Lord Iesus Christ betweene me and thine anger.

Here we see what Papists doe and haue done in the time of death. And that which they hold and practise, when they are dying, they should hold and practise euery day, while they are liuing.

In the last conclusion they teach that we must not onely beleeue in generall, but also apply vnto our selues the promise of life euerlasting. But they differ from vs in the very manner of applying. They teach that the promise is to be applyed, not by faith assuring vs of our owne saluation, but onely by hope, in likelihood coniecturall. We hould that we are bound in duetie to apply the promise of life by faith without making doubt thereof, and by hope to continue the certentie after the apprehension made by faith. We doe not teach that all and

euery

euery man liuing within the precincts of the Church, professing the name of Christ, is certen of his saluation, and that by faith: but that he ought so to be, and must indeauour to attaine thereto. And here is a great point in the mysterie of iniquitie, to be considered: for by this vncerten applicatiō of the promise of saluation, and this wauering hope they ouerturne halfe the doctrine of the Gospell. For it inioynes two things: first to beleeue the promises thereof to be true in themselues: secondly to beleeue, and by faith to applie them vnto our selues. And this latter part, without which the former is voide of comfort, is quite ouerturned. The reasons which they alleadge against our doctrine, I haue answered before: now therefore I let them passe.

To conclude, though in coloured termes they seeme to agree with vs in doctrine concerning faith; yet indeed they deny & abolish the substance thereof, namely, the particular and certen application of Christ crucified and his benefits, vnto our selues. Againe they faile in that they cut off the principall dutie & office of true iustifying faith, which is to apprehend and to applie the blessing promised.

mised.

The XXI. point. Of Repentance.

Our consent.

Conclus. I. That, repentance is the conuersion of a sinner. There is a two-fold conuersion, passiue, and actiue: passiue, is an action of God whereby he conuerteth man beeing as yet vnconuerted. Actiue is an action whereby man being once turned of God, turnes himselfe: and of this latter must this conclusion be vnderstood. For the first conuersion, considering it is a worke of God turning vs vnto himselfe, is not the repentance whereof the Scripture speaketh so oft, but it is called by the name of regeneration: and repentance, whereby we beeing first turned of God doe turne our selues, and doe good works, is the fruit thereof.

Conclus. II. That, repentance standes specially for practise in contrition of heart, confession of mouth, and satisfaction in worke or deed. Touching contrition there be two kinds thereof, Legall, and

Euangelicall,

Euangelical. Legal contrition is nothing but a remorse of conscience for sinne in regard of the wrath and iudgement of God, and it is no grace of God at all, nor any part, or cause of repentance: but onely an occasion thereof, and that by the mercie of God: for of it selfe, it is the sting of the law, and the very entrance into the pit of hell. Euangelicall contrition is, whē a repentant sinner is grieued for his sinnes, not so much for feare of hell, or, any other punishment, as because he hath offended and displeased so good & mercifull a God. This contrition is caused by the ministerie of the Gospel, and in the practise of repentance it is alwaies necessarie, and goes before as the beginning thereof. Secondly we hold, & maintaine, that confession is to be made, and that in sundrie respects: first to God, both publikely in the congregation, and also priuately in our secret and priuate praiers. Secondly to the Church, when any person hath openly offended the congregation by any crime, and is therefore excommunicate. Thirdly to our priuate neighbour, when we haue vpon any occasion offended & wronged him. Math. 5.23. *If thou bring thy gift to the altar, and*

remembrest that thy brother hath ought against thee, goe first and be reconciled to him: now reconciliation presupposeth confession. Lastly, in all true repentance, we hold and acknowledge, there must be satisfaction made, first to God, and that is when we intreat him in our supplications to accept the death and passion of Christ, as a full, perfect, and sufficient satisfaction for all our sinnes. Secondly, it is to be made vnto the Church, after excommunication for publike offences; and it stands in duties of humiliation that fitly serue to testifie the truth of our repentance. Thirdly, satisfaction is to be made to our neighbour; because if he be wronged, he must haue recompence and restitutiõ made, luk. 19.8. & there repentance may iustly be suspected, where no satisfaction is made, if it lie in our power.

Conclus. III. That in repentance we are to bring forth outward fruits worthy amendment of life: for repentance it selfe is in the heart, and therefore must be testified in all manner of good works: whereof the principall is, to indeauour day by day, by Gods grace to leaue and renounce all and euery sinne, and in all things to doe the will of God. And here

let

let it be remembred, that we are not patrones of licentiousnesse, and enemies of good workes. For though we exclude them from the act of our iustification and saluation, yet we maintaine a profitable and necessarie vse of them in the life of euery Christian man. This vse is threefold, in respect of God, of man, of our selues. Workes are to be done in respect of God, that his commandements may be obeied, 1. Ioh. 5. 12. that his will may be done, 1. Thess. 4. 3. that we may shew our selues to be obedient children to God our Father, 1. Pet. 1. 14. that we may shew our selues thankful for our redemption by Christ, Tit. 2. 14. that we might not grieue the spirit of God, Eph. 4. 30. but walke according to the same, Gal. 5. 22. that God by our good works may be glorified, Matth. 5. 16. that we may be good followers of God. Eph. 5. 1. Againe, workes are to be done in regard of men: that our neighbour may be helped in worldly things, Luk. 6. 38. that he may be wonne by our example to godlines, 1. Pet. 3. 14. that we may preuēt in our selues the giuing of any offence, 1. Cor. 10. 32. that by doing good, we may stoppe the mouthes of our aduersaries.

Thirdly and lastly, they haue vse in respect of our selues: that we may shew our selues to be new creatures, 2. Cor. 5. 17. that we may walke as the children of light, Eph. 5. 8. that we haue some assurance of our faith and of our saluation, 2. Pet. 1. 8. 10. that we may discerne deade and counterfait faith, from true faith. Iam. 2. 17. that faith and the gifts of God may be exercised and continued vnto the ende, 2. Tim. 1. 1. that the punishments of sinne both temporall & eternall may be preuented, Psal. 8. 9. 32. that the rewarde may be obtained, which god freely in mercy hath promised to men for their good works. Gal. 6. 9.

The difference.

We dissent not from the Church of Rome in the doctrine of repentance it selfe, but in the damnable abuses thereof, which are of two sorts, generall and speciall. Generall are those which concerne repentance wholly considered: & they are these. The first is that they place the beginning of repentance partly in themselues, & partly in the holy Ghost, or, in the power of their naturall freewill being

ing

ing helped by the holy Ghoſt: whereas Paul indeede aſcribes this worke, wholly vnto God. 2. Tim. 2. 15. *Prooning if god at any time will giue them repentance.* And men that are not weake but dead in treſpaſſes and ſinnes, cannot doe any thing, that may further their cõuerſion, though they be helped neuer ſo: no more then dead men in their graues, can riſe from thence. The ſecond abuſe is, that they take pennance, or rather repentance for that publike diſcipline and order of correction that was vſed againſt notorious offenders in the open congregation. For the ſcripture ſets downe but one repentance, and that common to all men without exception: and to be practiſed in euery part of our liues for the neceſſarie mortification of ſinne: whereas open Eccleſiaſticall correction pertained not to all & euery man within the compaſſe of the Church, but to them alone that gaue any open offence. The third abuſe is, that they make repentance to be not only a vertue, but alſo a ſacramẽt: whereas for the ſpace of a thouſand yeares after Chriſt, and vpward, it was not reckned among the ſacraments: yea it ſeemes that Lumbard was one of the firſt

that called it a ſacrament: and the ſchoolmen after him diſputed of the matter and forme of this ſacrament; not able any of them certenly to define, what ſhould be the outward element. The fourth abuſe is touching the effect and efficacie of repentance, for they make it a meritorious cauſe of remiſſion of ſinnes, and of life euerlaſting, flat againſt the word of God. Paul ſaith notably, Rom. 4. 24. *We are iuſtified freely by his grace through the redemption which is in Chriſt Ieſus, whome God hath ſent to be a reconciliation by faith in his blood.* In theſe words, theſe formes of ſpeach, *redemption in Chriſt, reconciliation in his blood, by faith, freely by grace,* muſt be obſerued and conſidered: for they ſhew plainly that no part of ſatisfaction or redemption is wrought in vs, or by vs: but out of vs onely in the perſon of Chriſt. And therefore we eſteeme of repentance onely as a fruit of faith: and the effect, or efficacie of it, is to teſtifie remiſſion of our ſinnes, and our reconciliation before God. It will be ſaid, that remiſſion of ſinnes, and life euerlaſting, are promiſed to repentance. *Anſ.* It is not to the worke of repentance, but to the perſon which repenteth: and that not for his owne

owne merits or worke of repentance, but for the merits of Christ, which he applieth to himselfe by faith. And thus are we to vnderstand the promises of the Gospel, in which works are mentioned; presupposing alwaies in them the reconciliation of the person with God, to whō the promise is made. Thus we see wherefore we dissent from the Romane Church touching the doctrine of repentance.

Speciall abuses, doe concerne Contrition, Confession, and Satisfaction. The first abuse concerning contrition is, that they teach it must be sufficient and perfect. They vse now to helpe the matter by a distinction; saying, that the sorrow in contrition, must be in the highest degree in respect of [a] value and estimation, and not in respect of intention. Yet the opinion of [b] *Adrian* was otherwise, that in true repentance a man should be grieued according to all his indeauour. And the Romane Catechisme saith as much, that *the sorrow conceiued of our sinnes must be so great, that* none can be conceiued to be greater: *that we must be contrite in the same manner we loue God, and that is with all our heart, and strength in a most* vehe-

[a] appretiative non intensivè.

[b] q. 2. de pœn. ar. 2. & quodlib. 5. ar. 3.

cap de Sacr. pœnit.

ment ſorrow: *and that the hatred of ſinne muſt be not onely the greateſt, but alſo* moſt vehement *and perfect, ſo as it may exclude all ſloth and ſlacknes.* Indeede afterward it followes, that true contrition may be effectuall though it be imperfect: but how can this ſtand, if they will not onely commend but alſo preſcribe & auouch, that contrition muſt be moſt perfect and vehement. We therefore onely teach, that God requires not ſo much the meaſure, as the truth of any grace: and that it is a degree of vnfained contrition to be grieued, becauſe we cannot be grieued for our ſinnes as we ſhould. The ſecond abuſe is, that they aſcribe to their contrition the merit of congruitie. But this cannot ſtand with the all-ſufficient merit of Chriſt. And an auncient Councell ſaith, *God inſpires into vs firſt of all the faith and loue of himſelfe*, no merit going before, *that we may faithfully require the ſacrament of baptiſme, and after baptiſme doe the things that pleaſe him.* And we for our parts hold, that God requires contrition at our hands, not to merit remiſſion of ſinnes; but that we may acknowledge our owne vnworthines, and be humbled in the ſight of god, and diſtruſt

all

all our owne merits: and further, that we may make the more account of the benefits of Christ, whereby we are receiued into the fauour of God: lastly, that we might more carefully auoid all sinnes in time to come, whereby so many paines and terrors of conscience are procured. And we acknowledge no contrition at all to be meritorious, saue that of Christ, whereby he was broken for our iniquities. The third abuse is, that they make imperfect contrition or attrition arising of the feare of hell, to be good and profitable: and to it they applie the saying of the Prophet, *The feare of God is the beginning of wisdome*. But seruile feare of it selfe is the fruit of the law, which is the ministerie of death and condemnation: and consequently it is the way to eternall destruction, if God leaue men to themselues: and if it turne to the good of any, it is onely by accident; because God in mercie makes it to be an occasion going before, of grace to be giuen: otherwise remorse of conscience for sinne is no beginning of repentance, or the restrainement of any sinne: but rather is and that properly the beginning of vnspeakable horrours of conscience, and euerlasting death,

death, vnleſſe God ſhew mercie. And yet this feare of puniſhment, if it be tempred and delaied with other graces and gifts of God in holy men: it is not vnprofitable: in whome there is not onely a ſorrow for puniſhment, but alſo and that much more for the offence. And ſuch a kinde of feare, or, ſorrow is commaunded, Malac. 1. 6. *If I be a father, where is my feare? if I be a Lord, where is my feare?* And Chryſoſtome ſaith, *that the feare of hell in the heart of a iuſt man, is a ſtrong man armed againſt theeues and robbers, to driue them from the houſe.* And Ambr. ſaith, *that Martyrs in the time of their ſuffrings, confirmed themſelues againſt the cruelties of perſecuters by ſetting the feare of hell before their eyes.*

Abuſes touching Cõfeſſion are theſe. The firſt is, that they vſe a forme of confeſſion of their ſinnes vnto God, vttered in an vnknowne language, being therefore fooliſh and ridiculous, withall requiring the aide and interceſſion of dead men and ſuch as be abſent: whereas, there is but one Mediatour between god and man, the man Ieſus Chriſt. The ſecond is, that they in practiſe make confeſſion of their ſinnes not onely to God

but

but to the Saints departed: in that they make praier vnto them, in which they aske their intercession for the pardon of their sinnes: and this is, not onely to match them with God in seeing and knowing the heart, but also to giue a part of his diuine worship vnto them. The third and principall abuse is, that they haue corrupted Canonicall confession by turning it into a priuate auricular confession: binding all men in conscience by a lawe made, to confesse all their mortall sinnes, with all circumstances that change the kinde of the sinne (as far as possibly they can remember) once euery yeare at the least, & that to a priest, vnlesse it be in the case of extreame necessitie. But in the word of God there is no warrant for this confession, nor in the writings of Orthodoxe antiquitie for the space of many hundred yeares after Christ as one of their own side auoucheth. And the commandement of the holy Ghost, *confesse one for an other, and pray one for another*, Iam. 5. 17. bindes as well the priest to make confession vnto vs, as any of vs to the priest. And whereas it is said, Math. 3. that *many were baptised confessing their sinnes*: and Act. 19. 18.

Beatus Rhenanus on Tertul. lib. de pœnis.

Many

Many that beleeued came & confeſſed their workes, the confeſsion was voluntarie & not conſtrained: it was alſo generall and not particular of all and euery ſinne, with the neceſſarie circumſtances thereof. And in this libertie of confeſsion the Church remained 1200. yeares till the Councell of Lateran; in which the lawe of auricular confeſsion was firſt enacted: beeing a notable inuention ſeruing to diſcouer the ſecrets of men and to inrich that couetous and ambitious Sea, with the reuenewes of the world. It was not knowne to Auguſtine when he ſaide, *What haue I to doe with men that they ſhould heare my confeſſions, as though they ſhould heale all my diſeaſes?* nor to Chryſoſtome, when he ſaith, *I doe not compell thee to confeſſe thy ſinnes to others.* And, *If thou be aſhamed to confeſſe them to any man, becauſe thou haſt ſinned: ſay them daily in thine owne minde. I doe not bidde thee confeſſe them to thy fellow ſeruant, that he ſhould mocke thee: confeſſe them to God that cureth them.*

Confeſſ. lib. 10. c. 6.

De dei nat. hom. 5. tom. 5.

Hom. 1. in pſalm.

The abuſe of ſatisfaction is, that they haue turned canonical ſatisfaction which was made to the congregation by open offenders, into a ſatisfaction of the iuſtice

of

of God for the temporall punishment of their sinnes. Behold here a most horrible prophanation of the whole Gospel, and specially of the satisfaction of Christ, which of it selfe without any supplie is sufficient euery way for the remission both of fault and punishment. But of this point I haue spoken before.

Hitherto I haue handled and prooued by induction of sundrie particulars, that we are to make a separatiō from the present Church of Rome, in respect of the foundation and substance of true religiō. Many more things might be added to this very purpose, but here I conclude this first point: adding onely this one caueat, that we make seperatiō frō the Romane religion without hatred of the persons that are maintainers of it. Nay we ioyne in affection more with them, then they with vs. They die with vs not for their religion (o though they deserue it) but for the treasons which they intend & enterprise: we are readie to doe the duties of loue vnto thē inioined vs in the word: we reuerēce the good gifts of god in many of thē; we pray for them, wishing their repentance and eternall saluation.

o Deut 13.9.

Nowe I meane to proceede, and to touch

touch briefly other points of doctrine contained in this portion of Scripture, which I haue nowe in hand. In the second place therefore our of this commaundement, *Goe out of her my people*, I gathered that the true Church of God is and hath bin in the present Romane church, as corne in the heape of chaffe. Though Poperie reigned and ouerspread the face of the earth for many hundered yeares; yet in the middest therof, God reserued a people vnto himselfe, that truly worshipped him: and to this effect the holy Ghost saith that the dragon which is the deuill caused the woman, that is, the Church to flie into the wildernes, where he fought to destroy her but could not, *and shee still retaines a* Reu. 12.17. remnant of her seede *which keepe the commaundements of God, and haue the testimonie of Iesus Christ*. Nowe this which I speake of the Church of Rome, cannot be saide in like manner of the congregations of Turkes and other infidels, that the hidden Church of God is preserued among them: becaus there is no meanes of saluation at all: whereas the church of Rome hath the Scriptures, though in a strange language; and baptisme for the outward

outward forme : which helpes God in all ages preſerued, that his elect might be gathered out of the middeſt of Babylon. This ſerues to ſtop the mouthes of Papiſts, which demand of vs, where our church was fourſcore yeares agoe, before the daies of Luther : whereby they would inſinuate to the world, that our Church & religion is greene or new: but they are anſwered out of this very text, that our church hath euer bin ſince the daies of the Apoſtles, and that in the very midſt of the papacy. It hath bin alwaies a Church, and did not firſt begin to be in Luthers time: but onely then began to ſhewe it ſelfe, as hauing bin hid by an vniuerſall Apoſtaſie, for many hundred yeares together. Againe we haue heere occaſion to conſider the dealing of God with his owne church and people. He will haue them for externall ſocietie to be mixed with their enemies, and that for ſpeciall purpoſe : namely, to exerciſe the humilitie & patience of his few ſeruants. When Elias ſaw Idolatrie ſpred ouer all Iſrael, he went a part into the wildernes, and in griefe deſired to die. And Dauid cried out : *Woe is me that I am conſtrained to dwell in Meſheck, and to haue my habi-*

tation

tation in the tents of Kedar, Psal. 120. 5. And iust Lot must haue his righteous soule vexed with seeing and hearing the abhominations of Sodom.

Thirdly by this commaundement we are taught, what opinion to carrie of the present Church of Rome. It is often demaunded, whether it be a Church or no; and the answer may hence be formed on this manner. If by this Church be vnderstoode a state or regiment of the people, whereof the Pope is head: and the members are all such as doe acknowledge him to be their head, and doe beleeue the doctrine established in the Councel of Trent, we take it to be no Church of God. Because Babylon, which I haue prooued to be the Church of Rome, is here opposed to the Church or people of God: and because we are commanded to come out of it: whereas we may not wholly forsake any people till they forsake Christ. Some will happely say, the Church of Rome hath the Scriptures & the Sacrament of baptisme. I answer first of all, they haue indeede the bookes of the holy Scripture among thē: but by the rest of their doctrine they ouerthrowe the true sense thereof in the foundation, as I haue prooue before. And though

they haue the outward forme of baptiſme, yet they ouerturne the inward baptiſme, which is the ſubſtance of all, ſtanding in the iuſtification and ſanctification of a ſinner. Againe I anſwer, that they haue the word and baptiſme, not for themſelues but for the true Church of god among them: like as the lanterne holdeth the candle, not for it ſelfe but for others. Secondly it may be & is alleadged, that if the Pope be Antichriſt, he then ſittes in the temple, that is, the Church of God, and by this meanes the Romane Church ſhal be the true Church. *Anſ.* He ſittes in the temple of God, but marke further howe: *as God*, that is, not as a member but as a manifeſt vſurper: like as the theife ſittes in the true mans houſe. For the popiſh Church & Gods Church are mingled like chaffe and corne in one heape: and the Church of Rome may be ſaide to be in the Church of God: & the Church of God in the Church of Rome, as we ſay the wheat is among the chaffe, and the chaffe in the wheate. Againe, he is ſaid to ſit in the temple of God; becauſe the Romane Church, though falſly, takes vnto it ſelfe the title of the true Catholik church. Some go about to delay &

qualifie the matter, by comparing this Church to a man lying ſicke full of ſores, hauing alſo his throat cut, yet ſo as bodie and ſoule are ioyned together, and life is remaining ſtill. But all things well conſidered, it is rather like a dead carkaſſe, and is void of all ſpirituall life; as the Popiſh errours in the foundation doe manifeſt. Indeede a knowne harlot may afterward remaine a wife, and be ſo tearmed: yet after the bill of diuorcement is giuen, ſhee ceaſeth to be a wife, though ſhe can ſhew her marriage ring: now the Church hath receiued the bill of her diuorcement in the written word, namely 2. Theſſ. 2. and Reu. 13. 11, 12. &c.

Furthermore, in this commandement we may ſee a liuely portraiture of the ſtate of all mankind. Here we ſee two ſorts of men: ſome are pertaining to Babylon, a people running on to their deſtruction: ſome againe are a people of God ſeuered from Babylon, & reſerued to life euerlaſting. If any aske the cauſe of this diſtinction; I anſwer, it is the very will of God vouchſafing mercie to ſome, and forſaking others by withdrawing his mercie from them, for the better declaration of his iuſtice. Thus ſaith the Lord,

Rom.

Rom. 11.4. I haue reserued *seuẽ thousand that neuer bowed their knee to Baal:* & the Prophet Isai saith, *Vnles the Lord had reserued a remnant, we had beene as Sodome and Gomorrha.* By this distinction we are taught, aboue all things to seeke to be of the number of Gods people, and to labour for assurance of this in our owne consciences. For if all should be saued, lesse care would suffice: but this mercie is not common to all; and therefore the more to be thought vpon.

Lastly, here I note the speciall care that God hath ouer his owne children. He first giueth them warning to depart, before he beginne to execute his iudgement vpon his enemies, with whom they liue; that they might not be partakers of their sinnes or punishments. Thus, before God would punish Ierusalem, an angel is sent to marke them in the forehead that mourned for the abominations of the people. And in the destruction of the first borne of Egypt the angel passed ouer the houses of the Iewes, that had their posts sprinkled with the blood of the Paschal lambe: and this passing ouer betokeneth safetie & preseruation in the common destruction to those that haue

their hearts ſprinkled with the blood of Chriſt. This bleſſing of protection ſhould moouе vs all, to become true and heartie ſeruants of God. Men vſually become members of thoſe ſocieties & corporations, where they may inioy many freedoms and priuiledges. Well, behold: in the ſocietie of the ſaints of God, which is the true Church, there is the freedome from danger in all common deſtructions and from eternall vengeance at the laſt day. When Heſter had procured ſafetie for the Iewes, and libertie to reuenge themſelues vpon their enemies: it is ſaid, that many of the people of the land *became Iewes*. Euen ſo, conſidering Chriſt hath procured freedom from hell, death, & damnation for all that beleeue in him; we ſhould labour aboue all things to become new creatures, ioyning our ſelues alwaies to the true Church of God.

Hitherto I haue ſpoken of the commandement: now followeth the reaſon thereof drawne from the ende, *that they be not partakers of her ſinnes: and that they receiue not of her plagues*. Here I might ſtand long to ſhew what be the ſinnes of the Church of Rome: but I will onely name the principall. The firſt ſinne is

Atheiſme:

Atheisme: and that I prooue on this māner. Atheisme is twofold, open, coloured. Open Atheisme is, when men both in word and deede denie God & his word. Coloured Atheisme is not so manifest; and it hath two degrees. The first is, when men acknowledge God the creatour and gouernour of heauen & earth, and yet denie the Father, Sonne, and holy Ghost. Thus the Ephesians before they receiued the Gospel, are saide to be *without God*, whome in their naturall iudgement they acknowledged: because they denied Christ, and consequently worshipped an Idol of their own braine, in that they worshipped God out of Christ. And in this respect though the Samaritans worshipped the God of Abraham, yet our Sauiour Christ saith, *they worshipped they knew not what.* And the Psalmist saith of all the Gentiles, that their Gods are Idols. In this degree of Atheisme are placed Turks and Iewes at this day: the Anti-Trinitaries, & Arians, and all that conceiue and worship God out of the trinitie. The second degree is, when men doe rightly acknowledge the vnitie of the godhead in the Trinitie of persons: yet so, as by other necessarie

Eph.2.12.

Ioh.5.45.

Psal.96.3.

consequents partly of their doctrine, and partly of the seruice of God, they ouerturne that which they haue well maintained. And thus I say, that the very religion of the Church of Rome is a kind of Atheisme. For whereas it makes the merit of the workes of men to concurre with the grace of God, it ouerthrowes the grace of God. Rom. 11. In word, they acknowledge the infinit iustice and mercie of God: but by consequent both are denied. How can that be infinite iustice, which may any way be appeased by humane satisfactions? And how shall Gods mercie be infinit, when we by our owne satisfactions must adde a supplie to the satisfaction of Christ? Againe, *He that* 1. Ioh. 2. 23. *hath not the Sonne, hath not the Father:* and he that hath neither Father nor Son, denies God. Now the present Romane religion hath not the Sonne, that is, Iesus Christ, God and man, the Mediatour of mankind: but hath transformed him into a Fained Christ. And I shew it thus. For one Iesus Christ, in all things like vnto vs in his humanitie, sinne onely excepted; they haue framed a Christ, to whome they ascribe two kinds of existing: one naturall, whereby he is visible,

ble, touchable, and circumscribed in heauen: the other not onely aboue, but also against nature; by which, he is substantially according to his flesh in the hands of euery Priest, in euery host, and in the mouth of euery communicant, inuisible, vntouchable, vncircumscribed. And thus in effect they abolish his manhood. Yea they disgrade him of his offices. For one Iesus Christ, the onely king, lawgiuer, and head of the Church; they ioyne vnto him the Pope not onely as a Vicar but also as a Fellow: in that they giue vnto him power to make lawes binding conscience, to resolue and determine vnfallibly the sense of holy Scripture, properly to pardon sinne both in respect of fault and temporall punishment, to haue authoritie ouer the whole earth and a part of hell: to depose kings, to whome vnder Christ euery soule is to be subiect, to absolue subiects from the oath of allegiance, &c. For one Iesus Christ the onely real priest of the new Testament, they ioyne many secondarie priests vnto him, which offer Christ daily in the masse for the sinnes of the quicke and the dead. For one Iesus Christ the all-sufficient Mediatour of intercession, they haue

added many fellowes vnto him to make requeſt for vs, namely, as many Saints as be in the Popes Kalender. Laſtly, for the onely merits of Chriſt, in whome alone the Father is well pleaſed, they haue deuiſed a Treaſurie of the Church containing beſide the merits of Chriſt, the ouerplus of the merits of Saints to be diſpenſed to men, at the diſcretion of the Pope. And thus we ſee, that Chriſt, and conſequently God himſelfe to be worſhipped in Chriſt, is transformed into a phantaſie or Idol of mans conceit. Againe, there is alwaies a proportion betweene the worſhip of god, and our perſwaſion of him: and men in giuing vnto god any worſhip, haue reſpect to his nature that both may be ſutable, & he well pleaſed. Let vs then ſee what manner of worſhip the Romane religion affordeth. It is for the greateſt part meere willworſhip, without any allowance or cōmandement from God, as Durand in his *Rationale* in effect acknowledgeth. It is a carnall ſeruice ſtanding of innumerable bodily rites and ceremonies, borrowed partly from the Iewes, and partly frō the heathen: it is deuided betweene God and ſome of his creatures, in that they are wor-

worshipped both with one kinde of worship: let them paint it as they can. Thus then, if by their manner of worshipping God, we may iudge how they conceiue of him, as we may: they haue plainly turned the true God into a phantasie of their own. For God is no otherwise to be conceiued, then he hath reuealed himselfe in his creatures and word, & specially in Christ: who is the ingrauen image of the person of the father,

The second sinne is Idolatrie: and that as grosse as was euer among the heathen. And it is to be seene in two things. First that they worship the Saints with religious worship, which without exception is proper to God. Yea they transforme some of them into detestable idols, making them in trueth mediatours of redemption, specially the virgin Marie, whome they call *a Ladie, a goddesse, a queene whome* [o] *Christ her sonne obeyeth in heauen, a mediatresse: or life, hope, the medicine of the diseased:* & they pray vnto her thus: *Prepare thou glory for vs: defende vs from our enemies, and in the houre of death receiue vs, loose the bonds of the guilty, bring light to the blinde, driue away all deuills.* Shewe thy selfe to be a Mother, *Let him receiue*

o Bellar. lib. 2. de sanct. c. 16. Missali & Breuiario refor.

receiue the prayers. Againe, their Idolatrie is manifeſt, in that they worſhip God in, at, before images: hauing no commaundement ſo to doe, but the cõtrarie. They alleadge that they vſe and worſhip images onely in a remembrance of God. But this is all one, as if an vnchaſt wife ſhould receiue many louers in to her houſe in the abſence of her husband: and beeing reproued, ſhould anſwer: that they were the friendes of her husband, & that ſhe kept them only in remembrance of him. Thirdly, their Idolatrie exceedes the Idolatrie of the heathen, in that they worſhip a Breadengod, or, Chriſt in and vnder the formes of bread & wine. And if Chriſt according to his humanitie be abſent from the earth as I haue prooued, the popiſh Hoſte is as abominable an Idol as euer was.

The third ſinne is the maintenance of adulterie. And that is manifeſt: firſt of all, in the Toleration of the Stewes flat againſt the commandement of God. Deut. 23. 17. *There ſhall be no whore of the daughters of Iſrael: neither ſhall there be a whore keeper of the ſonnes of Iſrael.* And this toleration is an occaſion of vncleanes to many young men & women, that

that otherwise would abstaine from all such kind of filthines. And what an abomination is this, when brother and brother, father and sonne, nephew and vncle, shall come to one and the same harlot, one before or after the other. Secondly, their Law beyond the fourth degree allows the marriage of any persons: and by this meanes, they sometime allow incest. Greg. cap. 9 de coniug.

For in the vnequall collaterall line, the person next the common stocke is a father or mother to the brothers or sisters posteritie, as for example:

1 Iohn
Anne
2 Nicholas
3 Thomas
4 Lewes
5 Roger
6 Anthonie
Iames

Here *Anne* and *Nicholas* are brother and sister, and *Anne* is distãt from *Iames* sixe degrees, he beeing her neece a farre off: and the marriage betweene them is allowed by the church of Rome, they not beeing within the compasse of foure degrees: which neuertheless is against the lawe of nature. For *Anne* being the sister of *Nicolas*, is in stead of a mother to al that are begotten of Nicholas, euen to Iames and Iames posteritie. Yet thus much I graunt, that the daughter of Anne may lawfully marie Iames or Anthonie, the case beeing altered: because

cause they are not one to another as parents and children.

The fourth sinne is Magicke, sorcerie, or witchcraft, in the consecration of the host in which they make their Breaden-god: in exorcismes ouer holy bread, holy water and salt; in the casting out or driuing away of deuils, by the signe of the crosse, by solemne coniurations, by holy water, by the ringing of bels, by lighting tapers, by reliques, & such like. For these things haue not their supposed force either by creation, or by any institution of God in his holy worde: and therefore if any thing be done by them, it is from the secret operation of the deuill himselfe.

Molan. tract. 2. c. 4. con. 3.

The fift sinne is, that in their doctrine they maintaine periurie, because they teach with one consent, that a Papist examined may answer doubtfully against the direct intention of the examiner: framing an other meaning vnto himselfe in the ambiguitie of his words. As for example, when a man is asked, whether he saide or heard Masse in such a place: though he did: they affirme, he may say, No: and sweare vnto it: because he was not there, to reueale it to the examiner:

miner: whereas in the very lawe of nature, he that takes an oath ſhould ſweare according to the intention of him that hath power to miniſter an oath: and that in truth, iuſtice, iudgement: let them cleare their doctrine from all defence of periurie, if they can.

The fixt ſinne is, that they reuerſe many of Gods commaundements, making that no ſinne which Gods word makes a ſinne. Thus they teach, *that if any man ſteale ſome litle thing, that is thought not to cauſe any notable hurt, it is no mortall ſinne*, that, *the officious lie and the lie made in ſport are veniall ſinnes*: that *to pray for our enemies in particular is no precept but a counſell*: *and that none is bound to ſalute his enemie in the way of friendſhip*, flat againſt the rule of Chriſt, Matth. 5. 47. where the worde ἀσπάσασθε, ſignifieth all manner of dutie and curteſie; that, *raſh iudgement, though conſent come thereto, is regularly but a veniall ſinne*: that, *it is lawefull otherwhiles to faine holines*: that *the painting of the face is ordinarily but a veniall ſinne*: that, *it is not lawefull to forbidde begging*: whereas the Lord forbad there ſhould be any beggar in Iſrael. Againe, they teach that men

Molan. tract. 2. c. 6. con. 1. prop. 5. idem cætera.

Deut. 15.

men in their choller, when they are chiding, and sweare, *wounds and blood*, are not indeede blasphemers.

Greg. de Val. tom. 3. dis. 1. q 13 & ca. lem. pa.

Lastly their writers vse manifest lying, to iustifie their doctrine. They plead falsly that all antiquitie is on their side; whereas it is as much against them as for them: and as much for vs as them. Again their manner hath bin and is still to proove their opinions by forged and counterfait writings of men, some wherof I will name.

1 *Saint Iames Liturgie.*
2 *The Canons of the Apostles.*
3 *The bookes of Dionysius Ariopagita, & namely De Hierarchia Ecclesiastica.*
4 *The Decretall Epistles of the Popes.*
5 *Pope Clements workes.*
6 *Some of the Epistles of Ignatius.*
7 *Origens booke of repentance. His homelies in diuersos sanctos. Commentaries on Iob: and booke of Lamentation.*
8 *Chrysostomes Liturgie.*
9 *Basils liturgie and his Ascetica.*
10 *Augustines booke de 8. quest. Dulcitij. A booke of true and false repentance. Ser. de festo commemorationis animarum.*

animarum. booke de dogm. Eccleſiaſt. Sermon ad fratres in Heremo. Sermon of Peters chaire. Booke of viſiting the ſicke, &c.

11 Iuſtin Martyr's Queſtions & Anſw.

12 Athanaſius epiſtle to Pope Fœlix.

13 Bernards ſermons of the Lords ſupper.

14 Hieromes epiſtle ad Demetriadem ſauouring of Pelagius.

15 Tertullian de Monogamia.

16 Cyprian de Chriſmate & de ablutione pedum.

17 In the Councel of Sardica the 3, 4, and 5, canons are forged.

18 In the Councel of Nice all ſaue 20. are forged.

19 Certaine Romane Councels vnder Sylueſter are forged. For he was at this time dead, and therefore could not confirme them Sozom. lib. 2..

20 To the ſixt canon of the Councel of Nice are patched theſe words, That the Romane Church hath alwaies had the ſupremacie.

21 Laſtly, I will not omit that Pope Sozimus, Bonifacius, and Cœliſtinus falſified the canons of the councell of Nice, to proone appeales from all pla-

ces

ces to Rome: so as the Bishops of Africke were forced to send for the true copies of the saide Councell from Constantinople & the Churches of Greece.

I might here rehearse many other sinnes which with the former call for vengeance vpon the Romane Church, but it shal suffice to haue named a few of the principall.

Now in this reasō, our Sauiour Christ prescribes another maine dutie to his owne people: and that is, to be carefull to eschew all the sinnes of the Church of Rome, that they may withall escape her deserued plagues and punishmentss. And from this prescribed dutie I obserue two things. The first is, that euery good seruant of God, must carefully auoide contracts of marriage with professed Papists, that is, with such as hold the Pope for their head, and beleeue the doctrine of the Councel of Trent. For in such matches men hardly keepe faith & good conscience, and hardly auoide communication with the sinnes of the Romane Church. A further ground of this doctrine I thus propound. In Gods worde there is mentioned a double league betweene man & man, countrie & countrie.

The

The first is the *league of concord*, when one kingdome bindes it selfe to liue in peace with another, for the maintenance of trafficke without disturbance: and this kind of league may stand between Gods Church and the enemies thereof. The second is the *league of amitie*, which is when men, people, or countries bind thēselues to defend each other in all causes: and to make the warres of the one, the warres of the other: & this league may not be made with those that be enemies of god. Iehosaphat, otherwise a good king, made this kind of league with Ahab, and is therefore reprooued by the Prophet, saying, *wouldest thou helpe the wicked, and loue thē that hate the Lord?* 2. Chron. 19. 2. Now the mariages of Protestants with Papists are priuate leagues of amitie, betweene person and person: and therefore not to be allowed. Againe, Malac. chap. 2. vers. 11. the Lord saith, *Iudah hath defiled the holinesse of the Lord which he loued, and hath married the daughters of a strange God*: where is flatly condemned mariages made with the people of a false god: now the Papists by the consequents of their doctrine and religion, turne the true Iehoua into an idol of their

owne braine, as I haue ſhewed: and the true Chriſt reuealed in the written word into a fained Chriſt made of bread. Yet if ſuch a marriage be once made and finiſhed, it may not be diſſolued. For ſuch parties ſinne not ſimply in that they marie, but becauſe they marrie not in the Lord, beeing of diuers religions. The fault is not in the ſubſtance of marriage, but in the manner of making it: and for this cauſe, the Apoſtle commands the beleeuing partie, not to forſake or refuſe the vnbeleeuing partie, beeing a very infidel (which no Papiſt is) if he or ſhe will abide. 1. Cor. 7. 13.

The ſecond thing is, that euery ſeruant of God muſt take heed how he trauells into ſuch countries where Popiſh religion is ſtabliſhed, leaſt he partakes in the ſinnes and puniſhments thereof. Indeede to goe vpon ambaſſage to any place, or to trauell to this ende, that we may performe the neceſſarie duties for our ſpeciall or generall callings, is not vnlawfull: but to trauel out of the precincts of the Church onely for pleaſures ſake, and to ſee ſtrange faſhions, hath no warrãt. And hence it is, that many mẽ which goe forth in good order, well minded,

come

come home with craſed conſcientes. The beſt traueller of all is he, that liuing at home or abroad, can goe out of himſelfe, and depart from his owne ſinnes and corruptions by true repentance.

FINIS.

An aduertiſment to all fauourers of the Romane religion, ſhewing that the ſaide religion is againſt the Catholike principles and grounds of Catechiſme.

GReat is the number of the that embrace the religion of the preſent Church of Rome, beeing deceiued by the glorious titles of Vniuerſalitie, Antiquitie, Succeſſion. And no doubt, though ſome be wilfully blinded, yet many deuoted this way, neuer ſawe any other truth. Now of them and the reſt I deſire this fauour, that they wil but waigh and ponder with themſelues this one thing, which I will now offer to their conſiderations, and that is, *That the Romane religion now ſtabliſhed by the Councell of*

Trent, is in the principall points thereof a-gainſt the very grounds of the Catechiſme, that haue beene agreed vpon euer ſince the daies of the Apoſtles, by all Churches. Theſe grounds are foure: the firſt is the Apoſtles Creede: the ſecond is the Decalogue or ten commandements: the third is the forme of praier called the Lords praier: the fourth is the Inſtitution of the two Sacraments, baptiſme, and the Lords ſupper. 1. Cor. 11. 23.

That I may in ſome order manifeſt this which I ſay, I will beginne with the Symbole or Creede. And firſt of all it muſt be conſidered, that ſome of the principall doctrines beleeued in the Church of Rome are, that the Pope or Biſhop of Rome is the vicar of Chriſt, & the head of the Catholike Church: that there is a fire of purgatorie after this life: that images of God and Saints are to be placed in churches and worſhipped: that praier is to be made to Saints departed, and their interceſſion to be required: that there is a propitiatorie ſacrifice daily offered in the maſſe for the ſinnes of the quicke and the dead. Theſe points are of that moment, that without them the Romane religion cannot ſtand: and in the

the Councell of Trent the curse *Anathema* is pronounced vpon all such as denie these or any of them. And yet marke: the Apostles creede which hath bin thought to containe all necessarie points in religion to be beleeued, and hath therefore beene called the *Key and rule of faith*: this Creed I say, hath not any of these points, nor the Expositions made thereof by the ancient fathers, nor any other Creede or confession of faith made by any Councell or Church for the space of many hundred yeares. This is a plaine proofe to any indifferent man, that these be new articles of faith neuer knowne in the Apostolike Church: and that the fathers and Councells could not finde any such articles of faith in the bookes of the old and new Testament. Answer is made: that all these points of doctrine are beleeued vnder the article, I *beleeue the Catholike Church*: the meaning whereof, they will haue to be this. I beleeue all things which the catholike Church holdeth and teacheth to be beleeued. If this be as they say, we must needes beleeue in the Church: that is, put our confidence in the Church, for the manifestation & the certentie of all doctrines

neceſſarie to ſaluation: and thus the eternall truth of God the Creator, ſhall depend on the determination of the creature; and the written word of God in this reſpect is made vnſufficient, as though it had not plainly reuealed all points of doctrine, pertaining to ſaluation. And the auncient Churches haue bin farre ouerſeene, that did not propound the former points to be beleeued as articles of faith, but left them to theſe latter times.

2 In this Creede, *to beleeue in God*, and *to beleeue the Church*, are diſtinguiſhed. *To beleeue in*, is pertaining to the Creatour: *to beleeue*, to the creature; as Ruffinus hath noted, when he ſaith, that by this prepoſition *in*, the Creator is diſtinguiſhed from the creature, and things pertaining to God from things pertaining to men. And Auguſtine ſaith, *It muſt be knowne that we muſt beleeue the Church, and* not beleeue in the Church: *becauſe the church is not God, but the houſe of God.* Hence it follows, that we muſt not beleeue in the Saints, nor put our confidence in our workes, as the learned Papiſts teach. Therefore Euſebius ſaith, *We ought of right to beleeue Peter and Paul, but to* beleeue in *Peter and Paul, that*

Ruff. in Symb.

Serm. 131. de Temp.

Rhem. Teſt. on Rom. 10. 14.

Euſeb. Emiſſ. hom 2. de Symb.

that is, to giue to the ſeruants the honour of the Lord, we ought not. And Cyprian faith, *He doth not beleeue in God which doth not place in him alone the truſt of his whole felicitie.* Cypr. de dupl. Martyr.

3 The article, *conceiued by the holy Ghoſt*, is ouerturned by the tranſubſtantiation of bread and wine in the maſſe, into the bodie and blood of Chriſt. For here we are taught to confeſſe the true and perpetuall incarnation of Chriſt, beginning in his conception, and neuer ending afterward: and we acknowledge the truth of his manhood, and that his bodie hath the eſſentiall properties of a true bodie, ſtanding of fleſh and bone: hauing quantitie, figure, dimenſions; namely, length, breadth, thicknes: hauing part out of part, as head out of feete, and feete out of head, beeing alſo circumſcribed, viſible, touchable: in a word, it hath all things in it, which by order of creation, belong to a bodie. It will be ſaid, that the bodie of Chriſt may remaine a true bodie, & yet be altered in reſpect of ſome qualities, as namely circumſcription. But I ſay againe, that locall circumſcription can no way be ſeuered from a bodie, it remaining a bodie. For to be circumſcri-

bed in place, is an essentiall propertie of euery quantitie: and quantitie is the common essence of euery bodie. And therefore a bodie in respect of his quantitie must needes be circumscribed in one place. This was the iudgement of Leo, when he said, *The bodie of Christ is by no meanes out of the truth of our bodie.* And Augustine, when he said: *Onely God in Christ so comes, that he doth not depart; so returnes, that he doth not leaue vs: but man according to bodie is in place, and goes out of the same place, and when he shall come vnto an other place, he is not in that place whence he comes.* To helpe the matter, they vse to distinguish thus. Christs bodie in respect of the whole °essence thereof may be in many places; but not in respect of the whole quantitie, whereby it is onely in one place. But as I haue said, they speake contraries: for quantitie (by all learning) is the essence of a bodie, without which a bodie cannot be.

Epist. 90.

Tract. 11. in Ioh.

° totalitate essentiæ, non totalitate quantitatis.

4 In the Creede we confesse that Christ is ascended into heauen, and there after his ascension sits at the right hand of his Father, and that according to his manhood. Hence I cõclude, that Christs bodie is not really and locally in the

Sacra-

Sacrament, and in euery Hoſt which the prieſt conſecrateth. This argument was good when Vigilius againſt Eutyches ſaid, *When it* (the fleſh) *was on earth it was not in heauen: and becauſe it is now in heauen, it is not on earth:* and he addes afterward that this is the Catholike faith and confeſſion. And it was good when Fulgentius ſaid, *According to his humane ſubſtance he was abſent from earth, when he was in heauen, and he left the earth, when he aſcended into heauen.* And, *The ſame inſeperable Chriſt, according to his whole manhood* leauing the earth, *locally aſcended into heauen, and ſits at the right hand, and according to the ſame whole manhoode, he is to come to iudgement.* And it was good, when Cyril ſaid, *No man doubts but that when he aſcended into heauen, though he be alwaies preſent by the power of his ſpirit*, he was abſent in reſpect of the preſence of his fleſh, And it was good when Auguſt. ſaid, *According to the fleſh, which the Word aſſumed, he aſcended into heauen*, he is not here, *there he ſitts at the right hand of the father: and he is here according to the preſence of his maieſtie.* And *He went as he was man, and he abode as he was God he went* by that whereby he was in

Lib. 4.

ad Thraſ.

Cyril. lib. 9. in Ioh.

one

one place: *he* aboad *by that whereby he was euery where.*

Again, in that we beleeue the Catholike Church, it followes that the Catholike Church, is inuiſible: becauſe things ſeene are not beleeued. And the anſwer commonly vſed, that we beleeue the holines of the Church, will not ſerue the turne. For the words are plain, and in them we make cõfeſſion that we beleeue not onely the holines of the Church, but alſo the church it ſelfe.

6 Laſtly the articles, Remiſſion of ſinnes, Reſurrection of the bodie, and Life euerlaſting, containe a confeſſion of ſpeciall faith. For the meaning of them is thus much: I beleeue the remiſſion of mine owne ſinnes, and the reſurrection of mine owne bodie to life euerlaſting: and that by the iudgement of learned antiquitie. Auguſtine ſaith, *If thou alſo beleeue that* thou ſhalt riſe againe *and aſcend into heauen (becauſe thou art ſure of ſo great a patrone) thou art certaine of ſo great a gift.* And, *Make not Chriſt leſſe,* who brings thee *to the kingdome of heauen, for remiſſion of ſinnes. Without this faith, if any come to baptiſme, he ſhuts the gate of mercie againſt himſelfe.* And, *whoſoeuer*

Symb. ad Catech lib. 4 c. 7. & lib. 2. cap. 10.

faith-

faithfully beleeueth, and holdes this profeſſion of his faith (in which all his ſinnes are forgiuen him*) let him prepare his will to the will of God, and not feare his paſſage by death.* And, *The whole Sacrament of baptiſme ſtandes in this, that we beleeue the reſurrection of the bodie, and remiſſion of ſinnes* to be giuen vs *of God.* And *He gaue theſe kaies to the Church----, that whoſoeuer in his Church, ſhould not beleeue his ſins to be forgiuen, they ſhould not be forgiuen vnto him: and whoſoeuer beleeued, and turned from them abiding in the lap of the ſaid Church, at length ſhal be healed by faith and amendment of life.* And, *That which thou haſt heard to be fulfilled in the glorious reſurrection of Chriſt, beleeue that the very ſame* ſhall be fulfilled in thee, *in the laſt iudgement and the reſurrection of thy fleſh, ſhall reſtore thee for al eternitie. For vnleſſe thou ſhalt beleeue that* thou art *to be repaired by death, thou canſt not come to the reward of life eternall.* And in auncient time the article of reſurrection hath beene rehearſed on this manner, *The reſurrection of this fleſh*: and the laſt applyed vnto it, *To euerlaſting life.* Hence then two maine opinions of the Church of Rome are quite ouerthrowne, one that we cannot

Serm. 115. de Temp.

de Doctr. Chriſt. l. 1. cap. 18.

Serm 123. de Temp.

Ruffin in Symb. Auguſt. de Symb. lib. 1. c. 6. ad Catechu. & Enchir. c. 44.

by

by ſpeciall faith be certen of the remiſſion of our ſinnes, and the ſaluation of our ſoules: the other, that a man truly iuſtified may fall away and be damned. Now this cannot be, if the practiſe of the auncięt Church be good, which hath taught vs to beleeue euerlaſting life ioyntly without remiſſion of ſinnes.

To come vnto the Decalogue, firſt of all it is a rule in expounding the ſeuerall commaundements, that where any vice is forbidden, there the contrarie vertue is commaunded, and all vertues of the ſame kind, with all their cauſes, occaſions, furtherances. This rule is graunted of all: and hence it followes, that counſells of perfection, if they haue in them any furtherance of vertue, are inioyned in and by the lawe, and therefore preſcribe no ſtate of perfection beyond the ſcope of the lawe.

Seconly the commaundement, Thou ſhalt not make to thy ſelfe any grauen image, &c. hath two ſeuerall parts. The firſt fobiddes the making of carued or grauen images: the ſecond forbiddes the adoration of them. Nowe the firſt part is notablie expounded by Moſes, Deutr. 4. 16. *Take good heed vnto your ſelues, that*

ye corrupt not your ſelues and make you a grauen image or repreſentation of any figure in the likeneſſe of male or female. Marke the reaſon of this prohibition in the ſame place: *for* (ſaith he) *ye ſawe no image in the day the Lord ſpake vnto you in Horeb*. and v. 15. *Ye heard the voice of the wordes but ſawe no ſimilitude ſaue a voyce*. Nowe the reaſon beeing vnderſtood of the image of God himſelfe: the prohibition muſt needes be ſo vnderſtood. Againe there is no queſtion; that God directs his commaundement againſt a ſinne in ſpeculation, but againſt ſome common and wicked practiſe of the Iewes, & that was to repreſent God himſelfe in likeneſſes and bodily formes. Eſai 40. 18. And that was alſo the practiſe of the Gentiles, that were farre more groſſe in this kinde then the Iewes Rom. 1. 23. This then is plaine to any indifferent man, that the firſt part of the commandement forbids the making of grauen images or likeneſſes of the true Iehoua: & thus the Romane Catechiſme vnderſtandes the wordes. As for the ſecond part, it muſt be vnderſtoode according to the meaning of the firſt: and therefore it forbids vs, to bowe downe to any image

image of God. Hence then it followes, that to worſhip God or Saints in, or at images, and to worſhip images with religious worſhip, is abhominable idolatrie. And common reaſon might teach vs thus much. For they that adore and worſhip the true God in images, do bind the preſence of God, his operation, grace, and his hearing of vs, to certen things, places, ſignes, to which he hath not boũd himſelfe, either by commandement or promiſe: and that is, otherwiſe to worſhip God, and to ſeeke for his bleſſing, then he hath commanded himſelfe to be worſhipped, or promiſed to heare vs. Vpõ this groũd, is plainly ouerthrowne the excuſe which they make, that they worſhip not images but God and Saints in images: for neither God nor the Saints doe acknowledge this kind of honour, but they abhorre it. Whence it followes neceſſarily, that they worſhip nothing beſide the image, or, the deuiſe of their owne braine, in which they faine themſelues ſuch a God as will be worſhipped, and receiue our praiers at images. It will be ſaid, that the Papiſts doe no otherwiſe tie the worſhip and inuocation of God to images, then God tied himſelfe to the

ſanctuarie and the temple of Salomon. And I ſay again, it was the wil of god that he would ſhewe his preſence, & be worſhipped at the Sanctuarie, and the Iewes had the warrant of Gods worde for it: but we haue no like warrant, either by promiſe or commandement to tie Gods preſence to an image or crucifix. Again, reaſon yet further may diſcouer their idolatrie. They, which worſhippe they knowe not what, worſhippe an idol: but the Papiſts worſhippe they knowe not what: I proone it thus. To the conſecration of the hoſt, there is required the intẽtion of the prieſt, at the leaſt vertually, as they ſay, and if this be true, it followes that none of thẽ can come to the Maſſe, or praie in faith, but he muſt alwaies doubt of that which is lifted vp by the handes of the prieſt in the Maſſe: whether it be bread or the body & blood of Chriſt. For none can haue any certentie of the intention of the prieſt in conſecrating this bread and this wine: but rather may haue a iuſt occaſion of doubting by reaſon of the common ignorance and looſenes of life in ſuch perſons.

Thirdly the commaundement touching the Sabbath, giues a libertie to

worke

worke ſixe daies in the ordinarie affaires of our callings: and this libertie cannot be repealed by any creature. The Church of Rome therfore erreth, in that it preſcribeth ſet and ordinarie feſtiuall daies, not onely to god but alſo to Saints: inioyning thē as ſtraitly & with as much ſolemnitie to be obſerued, as the Sabbath of the Lord.

Fourthly, the third commandement, or (as they ſay) the fourth, inoynes children to obey father and mother in all things, ſpecially in matters of moment, as in their marriage and choice of their callings: and that euen to death: and yet the Church of Rome againſt the intent of this commaundement, allowes that clandeſtine marriages, and the vowe of religion ſhall be in force, though they be without, & againſt the conſent of wiſe and carefull parents.

Fiftly, the laſt commandement of luſt, forbids the firſt motions to ſinne, that are before conſent. I prooue it thus. Luſting is forbidden in the former commaundements as well as in the laſt, yea luſting that is ioyned with conſent: as in the commaundement, *thou ſhalt not commit adulterie*, is forbidden luſting after our

our neighbours wife: and in the next, luſtiug after our neighbours goodes, &c. Nowe if the laſt commaundement alſo forbid no more but luſt with conſent, it is confounded with the reſt: and by this meanes there ſhall not be ten diſtinct wordes, or, commaundements: which to ſay is abſurd: it remaines therefore that the luſt here forbidden goes before conſent. Againe, the Philoſophers knewe that luſt with conſent was euill, euen by the light of nature: but Paul a learned Phariſe and therefore more then a Philoſopher, knewe not Luſt to be ſinne, that is forbidden in this commandement, Rom. 7. Luſt therefore that is forbidden here, is without conſent. Wicked then is the doctrine of the Romane Church teaching, that *in euery mortall ſinne is required an act commaunded of the will: and hence they ſay many thoughts againſt faith and vncleane imaginations are no ſinnes.* Molan. tract. c. 27. con. 4.

6 Laſtly, the wordes of the ſecond commandement, *And ſhewe mercie vnto thouſands on them, that loue me and keepe my commandements.* ouerthrowes all humane merits. For if the reward be giuen of mercie to them that keepe the law, it is not giuen for the merit of the worke done

done.

To come to the third part of the Catechisme: the Lords praier is a most absolute and perfect forme of praier. For which cause it was called of Tertullian, *The breuitie of the Gospell*: and Cœlestinus saith, *the lawe of praying is the lawe of beleeuing, and the lawe of working*. Nowe in this praier we are taught to direct our praies to God alone, *Our father, &c.* and that onely in the name and mediation of Christ. For God is our father onely by Christ. It is needles therefore, to vse any inuocation of Saints, or to make them our mediatours of intercession vnto god; and it is sufficient if we pray onely vnto God in the name of Christ alone.

2 In the fourth petition, we say thus, *Giue vs our daily bread.* In which words, we acknoweledge that euery morsell of bread is the meere gift of God. What madnesse then is it, for vs to thinke that we should merit the kingdome of heauen by workes that cannot merit so much as bread?

3 In the next petition, *Forgiue vs our debts*, foure opinions of the Romane religion are directly ouerthrowne. The first is concerning humane Satisfactions.

For

For the child of God is here after his conuerſion taught, to humble himſelfe day by day, and to pray for the pardon of his daily ſinnes: nowe to make ſatiſfaction and to ſue for pardon be contrarie. The ſecond opinion here ouerthrowne, is touching merits. For we doe acknowledge our ſelues to be debters vnto God, yea bankrupts: and that beſide the maine ſumme of many thouſand talents, we daily increaſe the debt: therefore we cannot poſſibly merit any of the bleſſings of God. It is meere madneſſe to thinke, that they which cannot pay their debts, but rather increaſe them day by day, ſhould deſerue or purchaſe any of the goods of the creditours, or the pardon of their debts: and if any fauour be ſhewed them, it comes of meere good will without the leaſt deſert. In a word, this muſt be thought vpon, that if all we can doe, will not keepe vs from increaſing the maine ſum of our debt, much leſſe ſhall we be able by any merit to diminiſh the ſame: by good right thereof doe all good ſeruants caſt downe themſelues and pray, Forgiue vs our debts. The third opinion is, that punishment may be retained, the fault beeing wholly

remitted: but this cannot stand, for here sinne is called our debt: because by nature we owe vnto God obedience, and for the defect of this paiment, we further owe vnto him the forfiture of punishment. Sinne then is called our debt in respect of the punishment. And therefore when we pray for the pardon of sinne, we require the pardon not only of fault, but of the whole punishment. And when a debt is pardoned, it is absurd to thinke that the least paiment should rēaine. The fourth opinion is, that a man in this life may fulfill the lawe, whereas in this place euery seruant of God is taught to aske a daily pardon for the breach of the lawe. Answer is made, that our daily sinnes are veniall and not *against the lawe*, but *beside the lawe*. But this which they say is against the petition: for a debt that comes by forfiture is against the bond or obligation. Nowe euery sinne is a debt causing the forfiture of punishment; and therefore is not beside, but directly against the lawe.

4 In this clause, *as we forgiue our debters*, it is taken for graunted, that we may certenly knowe that we are in loue and charitie with men, when we make reconciliation

conciliation : why then may not we know certenly that we repent and beleeue and are reconciled to God ? which all Romane Catholikes denie.

5 In the laſt words, *and lead vs not into temptation*, we pray not, that God ſhould free vs from temptation (for it is otherwhiles good to be tempted, Pſal. 26. 1.) but that we be not left to the malice of Sathan, and held captiue of the temptation, for here *to be lead into temptation*, and *to be deliuered*, are oppoſed. Nowe hence I gather, that he which is the child of God truly iuſtified & ſanctified, ſhall neuer fall wholly and finally from the grace of God : and I conclude on this manner. That which we aske according to the will of god, ſhal be graunted, 1. Ioh. 5. but this the child of God asketh, that he might neuer be wholly forſaken of his father, and left captiue in temptation. This therefore ſhall be granted

6 This clauſe *Amen*, ſignifies a ſpeciall faith touching al the former petitions, that they ſhall be graunted : and therefore a ſpeciall faith concerning remiſſion of ſinnes ; which the Romane Church denieth.

To come to the laſt place, to the Inſtitution of the Sacrament of the Lords ſupper. 1. Cor. 11. 23. In which firſt of all the Reall preſence is by many circumſtances ouerthrowne. Out of the words, *He tooke and brake*, it is plaine, that that which Chriſt tooke was not his bodie; becauſe he cannot be ſaid with his owne hands to haue taken, held, and broken himſelfe, but the very bread. Againe, Chriſt ſaid not: *vnder the forme of bread*, or, *in bread:* but *This*, that is, *bread is my bodie.* 3. Bread was not giuen for vs but onely the bodie of Chriſt: and in this firſt inſtitution, the bodie of Chriſt was not really giuen to death. 4. The cup, *is the new teſtament* by a figure: why may not the bread be the bodie of Chriſt by a figure alſo? 5. Chriſt did eate the ſupper, but not himſelfe. 6. We are bidden to doe it, *till he come:* Chriſt then is not bodily preſent. 7. Chriſt bids the bread to be eaten *in a remembrance of him:* but ſignes of remembrance are of things abſent. 8. If the Popiſh reall preſence be graunted, then the bodie and blood of Chriſt are either ſeuered or ioyned togither. If ſeuered, then Chriſt is ſtill crucified. If ioyned togither, then the bread

is

is both the bodie and blood of Christ: whereas the institution saith, the bread is the bodie, and the wine is the blood.

2 Againe, here is condemned the administration of the sacrament vnder one onely kind. For the commandement of Christ is, *Drinke ye all of this.* Math. 26. 27. And this commandement is rehearsed to the Church of Corinth in these wordes, *Doe this as oft as ye drinke in remembrance of me.* v. 25. And no power can reuerse this commandemēt: because it was established by the soueraigne head of the Church.

These fewe lines, as also the former treatise, I offer to the viewe and reading of them, that fauour the Romane religion: willing them with patience to consider this one thing, that their religion, if it were Catholike & Apostolike (as they pretend) it could not be cōtrarie so much as in one point to the grounds of all Catechismes, that haue beene vsed in Churches, confessing the name of Christ, euer since the Apostles daies. And whereas it crosseth the saide grounds in sundrie points of doctrine, (as I haue prooued) it is a plaine argument that the present Romane religion, is degenerate. I write not

not this, despising or hating their persons, for their religion but wishing vnfainedly their conuersion in this world, and their saluation in the world to come.

FINIS.